

**“This is Shaikh Albaani” in response to the clip
“Who was Nasirudeen Albaani?”**

**Exposing the lies and deceptions of Abdur Raheem
Limbada and all those who malign Imaam al-
Albaani (rahimahullah)**

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Truly all praise belongs to Allaah, we praise Him, we seek His aid and we seek his forgiveness. And we seek refuge with Allaah from the evils of our souls and from our wicked actions. He, whom Allaah guides, no-one can misguide him; and he, whom Allaah misguides, no-one can guide him.

I bear witness that there is no true god except Allaah, and I bear witness that Muhammad (SAW) is His Slave and Messenger.

Allaah says (interpretation of the meaning):

"Why do you mix truth with falsehood, and conceal the truth knowingly?" [Family of Imraan (3):71]

And the Messenger of Allaah, sallallaahu alayhi wa sallam said,

"Truly it is from the signs of the hour that knowledge will be sought from the small ones" (i.e the people of innovation, those on other than the path of the companions.) [Saheeh al-Jaami' (no. 2207)]

He, sallallaahu alayhi wa sallam also said,

"He who defends his brother in his absence, Allaah will defend him in this world and in the Hereafter." [Saheeh al-Jaami' (no. 6575)]

Throughout history it has always been the case that the great pillars of Ahlus Sunnah have been slandered, abused and hated by the people of misguidance and innovation. Thus fulfilling the truth of the hadeeth of the Messenger, sallallaahu alayhi wa sallam,

"There will always remain a group of my nation, manifest upon the truth. They will not be harmed by those that oppose them until the affair of Allaah comes about and they are like that." [Muslim]

So of old Imaam ash-Shaafi'ee (RH) was accused of being a Raafidee Shee'a. Ibn Khuzaimah, Abu Ya'la, ibn Taymiyyah and others were accused of being mujassima and had lies heaped around them. And in this day and age the shaykh and muhaddith "**Muhammad Naasir ad-Deen al-Albaanee**" has had a similar attack launched against him by those that would obstruct the call to the sunnah of the Best of Creation, sallallaahu alayhi wa sallam, and would do all that they can to make their innovations widespread in the world. And we seek refuge with Allaah from them and their innovations.

Amongst these individuals is the Jordanian writer Hasan Ali as-Saqqaa, Abu Ghuddah etc, and now this person who is called **Abdur-reheem Limbada**.

[Who has spoken many lies on Shaikh Albaani in his lecture here (<http://www.youtube.com/watch?v=TvGcTf3WXhM>)]

Unfortunately all of these people and their likes, have conveyed many lies and distortions, and through these means have confused and misguided many people. Because of this we felt it our duty, as sincere advice to the Muslims, to produce this treatise outlining the lies of the liars and warning from the deviations that have polluted the pure sunnah of the Messenger, sallallaahu alayhi wa sallam.

And we ask Allaah that he guide us to the truth, and make us firm in following the footsteps of our righteous predecessors.

A Treachery of Limbada

After his Lecture was uploaded on Youtube. And when he saw some people pointing out his lies, he was afraid that he will be exposed because of his lies, his insults and fabrications. And he will have no respect left among his followers, so...

He ordered his Muqallideen to remove the clip from Youtube. And this is what was said under the comments of that clip by the Hanafi Fiqh Facebook profile:

Quote: "Sheikh Abdur Raheem has told me to take the video of the one he done on Albani down to avoid problems"

Well, this was a very clever attempt to avoid his lies being exposed in front of the Innocent public, who follow him thinking that he is a Shaikhul Hadith, but these innocent people don't know that the reality is totally opposite.

But later on, when he saw that he has become very famous with this Lecture, and has been widely accepted by the people. So he ordered his clip to be put back on, with a slight editing of disrespectful and unhealthy words to keep his personality clean in front of the public. But still, his disrespectful and unscholarly tone of speech is reflected throughout the clip.

Now one may think that, this clip was taken down to avoid problems (or fitnah) as said in the quote previously, so now when It was put back on: What happened to those Problems??? Did the admins of channel realize that if they take the video off, and put back on, will lessen the problems (fitnah)???? [As a foolish one might think] lol

So now in this article, we will observe his false claims in the light of truth, because the Quraan says:

"O you who believe! if a Fasiq (liar - evil person) comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done."

(Al-Hujraat, Chapter #49, Verse #6)

The High-ranked Scholars Tesftifying to the Scholarship of Imam Al-Albaani, and the criticizm of Abdul Fattah Abu Ghuddah and al-Booti

In the beginning of the clip, Limbada claims:

"If you want to to know Albani, you look at those who have sat around him."

"You look at the works of Shaykh Abdul Fattah Abu Ghuddah, You look at the work of Shaykh Muhammad Saeed Ramdan al-Buti, He is still alive, he lives in syria. You look at their works who directly sat with Albany, who spoke to him, who noticed the route/road he was going on. And they tried to correct him but he refused to bulge, to listen and instead of listening he attacked Sheikh Abdul Fattah Abu Guddah in many of his rasail"

Limbada says that to know Shaikh Albaani you look at those who sat around him

In other words, his adversaries, not his allies.

Of course, it wouldn't be in Limbada's interest to quote any of Shaikh Albani's allies.

Now, we will see what the people who sat around Shaikh Albani said about him, as Limbada claims, to know what kind of a person he was.

1. Shaikh Muhammad Saalih al-Munajjid (rahimahullah) said:

“We do not know anything of Shaykh al-Albaani (may Allaah have mercy on him) except that he was one of the prominent scholars in the field of ijtihaad and fatwas. He is one of the imams of our era in this regard. His books, tapes and halaqahs bear witness to that. The imams of fatwas and ijtihaad praise his knowledge and refer to him, and quote his words as evidence. The one who says that he was a muhaddith but not a faqeeh is mistaken. Rather he was an experienced faqeeh who adhered to the rules and guidelines of knowledge. It is not known that he had his own principles on which he based his understanding of Islam, rather he followed the same path as the imams of knowledge among the righteous salaf, and his knowledge of hadeeth qualified him to base his determination of which view is more correct on the ahaadeeth which he believed to be saheeh (sound).”

2. The scholars of the Standing Committee for Issuing Fatwas said of Shaykh al-Albaani:

This man is well known to us for his knowledge and virtue, his veneration of and service to the Sunnah and his support of Ahl al-Sunnah wa'l-Jamaa'ah in warning against fanaticism and blind following. His books are very useful, but like any other scholar, he is not infallible; he makes mistakes and gets things right, but we hope that in matters where he got it right he will have two rewards, and in matters where he got it wrong he will have the reward of ijtihaad,

as it is proven that the Prophet (peace and blessings of Allaah be upon him) said: “When the judge issues a ruling, if he strives to work it out (ajtahada) and gets it right, he will have two rewards, and if he issues a ruling and strives to work it out but gets it wrong, he will have one reward.” Agreed upon. End quote.

3. The Allaamah, the Shaikh, the Faqih, Abdul-Aziz ibn Baaz (may Allaah the Most High have mercy on him) said about Shaikh al-Albaani:

“I have not seen under the canopy of the sky a scholar of hadith in this time of ours like the Allaamah, Muhammad Naaasirud-Deen al-Albaani.”

4. The Standing Committee for Scholarly Research and Issuing Religious Verdicts said:

“As for the book Silsilah al-Ahadith ad-Da’eefah wal-Mawdoo’ah, then its author [i.e., Shaikh Albaani] is well-versed/read in hadith, strong in its critique and in passing judgement concerning its authenticity or weakness, and at times he has mistakes.”

5. The Allaamah, the one having expansive and abundant knowledge [al-bahr], the Shaikh, Muhammad al-Ameen ash-Shanqeetee, may Allaah have mercy upon him said - The one who had no comparison in his time in the field of tafseer and language

“He used to honour and revere Shaikh al-Albaani to a very great extent such that as soon as he would see Shaikh al-Albaani passing by while he was giving his lesson in the Prophet’s Mosque in Medinah, Shaikh ash-Shanqeetee would cut off his lesson and get up and give salaam to the Shaikh, out of respect for him.”

6. The Allaamah, the Shaikh, Muhibbud-Deen al-Khateeb, may Allaah have mercy on him, said about Shaikh al-Albaani:

“From the callers to the Sunnah and those who gave their life working to revive it, and he is our distant brother, the Shaikh, Abu Abdur-Rahmaan Muhammad Naasirud-Deen Nooh Najaati al-Albaani.”

7. The Allaamah, the Shaikh, Muhammad Ibn Ibrahim Aal ash-Shaikh [the Mufti of Saudi Arabia before Shaikh Ibn Baaz] may Allaah have mercy on him, said:

“And he is a companion of the Sunnah, an advocate for the truth, battling against the people of falsehood.”

8. The Allaamah, the Faqeeh, the Shaikh, Muhammad Ibn Saalih al-Uthaymeen, may Allaah have mercy upon him, said:

“That which I know about the Shaikh through the times I met him, and they were few, is that he was extremely eager to act upon the Sunnah, and to fight innovations, whether they were in matters of creed or action.”

He also said:

“I came to know this about him through what I read from his works, and that he has a copious amount of knowledge in hadith, their chains of narrations and the understanding taken from them, and that Allaah has benefitted many people through what he has written, as regards knowledge, methodology and turning to the science of hadith, and this is a great benefit for the Muslims, and all praise is due to Allaah.”

9. And Shaikh Abdus-Samad Sharafud-Deen, one of the major scholars of India and the Shaikh of the Ahlul-Hadith there, may Allaah the Most High have mercy on him, said in a letter he wrote to him:

“... and an inquiry has reached Shaikh Ubaidullaah ar-Rahmaani, the Shaikh of the Islamic University, i.e., the Salafi University in Banaras [India], from the Scientific Research and Religious Edicts Committee [Daar Al-Iftaa] in Riyaad from the Kingdom of Saudi Arabia, about a hadith unusual in its wording and meaning, having a close connection to this age of ours—so the opinion of those present here from the scholars was united that the greatest scholar of the prophetic sayings in this time be referred to, and indeed that is Shaikh al-Albaani, the learned scholar [rabbaani, i.e., pious scholars who practice what they preach].” And he said, “As for verifying and checking, then how excellent he is [for you to recourse to].”

And one time he saw a cassette on which was written, “By the Muhaddith of Syria Muhammad Naasirud-Deen al Albaani.” So he said, “Rather the muhaddith of this age.”

10. The Allaamah, the Muhaddith, Hamaad al-Ansaaree, may Allaah the Most High have mercy on him described him as:

“... possessing expansive knowledge in the science of hadith.”

And in the year 1400ah [1979ce] the King Faisal Foundation wrote to Hamaad al-Ansaaree asking him who he nominates for **the King Faisal Award for the Science of Hadith and its fields**. So Shaikh Hamaad wrote to them saying that,

He nominates the Shaikh, the Allaamah, Muhammad Naasirud-Deen al-Albaani. His son, Abdul-Awwal, mentioned this in Al-Majmoo fee tarjumah Waalidihi (2/598), and in it there also occurs, “My

father said, 'Al-Albaani used to be a hanafi, then he entered in to the [study of] the science of hadith until he reached its peak ..."

And he said, "Shaikh al-Albaani studied knowledge fully."

11. Shaikh Shu'ayb al-Aranaout – who is also respected by the Hanafis – said:

Three people have reached the level of Ijtihaad in this field (of hadith), 1) Myself, 2) Abdul Qadir Al-Aranaout, and the third is Shaikh Naasir ud-deen Albaani.

This saying of Shaikh Shu'ayb is available on youtube also.
See this video starting from 11:00

<http://www.youtube.com/watch?v=59tl8yhDeyw>

I can go on and on, quoting the sayings of Scholars who admire Shaikh Albani and his works, to a great extent. For more sayings of scholars regarding Shaikh Albaani, see this link:

<http://shaikhalbaani.wordpress.com/2011/04/18/the-scholars-praise-of-al-albaani/>

One of the objections raised upon Shaikh Albaani by the Muqallideen is also that he does not have any ijaazah in the field of hadeeth.

These sayings and praises, however, do more than what an Ijaazah can do. Ijaazah is just a certificate indicating that this person is capable of doing this and that. These praises of the highest scholars of this century, not only prove the capability of Shaikh Albaani in hadeeth, but also prove his high rank of in the field of Hadeeth and Fiqh.

So to quote `Abd 'l-Fattah Abu Ghuddah and Al-Buti as the only ones who knew Shaikh al-Albani is pure bias.

Even the Deobandis have realised that the thing between him and Abu Ghuddah was an issue of two contemporaries doing Jarah on each other.

Shaikh Albani wrote back in refutation to what Abu Ghuddah wrote. It was a 'Give and take' process.

Just because Abu Ghuddah had favourable views towards Deobandis doesn't make him automatically right, and does not justify Limbada to take him as the supreme judge over Shaikh al-Albani.

As for al-Buti, everything he has directly or indirectly written against Saudi scholarship has been thoroughly thrashed, and all this material is easily accessible.

Limbada says:

"and Sheikh Abdul Fattah was so fed up with him that he had to write a risalah. he didn't want to write that, there were some questions addressed to sheikh Abdul fattah and he even answered to that and his students requested that Shaykh you should publish this and he published it. Abateel wa iftra'aat is the name of that risalah.

Reply:

Wow! Mr. Limbada has shown his blatant Munafqat openly in the public. Lambada mentioned the book of Abd'l Fattah Abu Ghuddah,

named "Abatil wa Iftira'at ", which was written against Shaikh Albani, but he did not bother to mention the book written by Shaikh Albani, which is a counter response to this book of Abd'l Fattah, named, "**Kashf al-Niqab 'amma fi Kalimat Abi Ghudda min al-Abatil wa 'l-Iftira'at**" and this book contains all the answers to the claims of Abu Ghuddah, which Lambada is mentioning in this clip. If Lambada had had a look at this book even once, he would not have dared to quote this book.

Lambada is just trying to misguide people, who sincerely follow him, in order to gain admiration from the public.

Saying of Sh. Albaani "Bukhaari narrated it, it is Saheeh" and Limbada's ignorance

Following is the next claim of Limbada:

Shaykh Abdul fattah mentions in there that Nasiruddin Albany he made this habit of saying with regards, you know doing a Muhaqama upon the hadith of Saheehain Being a judge and judiciary over the hadith of Saheehain and whenever he would write a hadith quote, and then he would say Rawahul Bukhari wa hua saheehun, Rawahul Muslim wa hua saheehun, Rawahu Abu Dawud wa hua saheehun, Rawah ut tirmidhi wa hua saheehun. So sheikh Abdul Fattah mentions to him, you know this way of yours is wrong. This means that you are saying that Bukhari narrated this hadith and it's a saheeh. That's not right, you should say that 'this hadith is saheeh Imam bukhari has narrated it'. This was the attitude of our Aslaaf. You go into the history of whole fourteen hundred years, you will see all the righteous Muhaddiseen. They will say this "hazal hadeethu saheehun rawah ul-Bukhari" When you start changing the words it means that you are creating some doubt in people's mind. That in bukhari there are saheeh hadith but there are also ghair saheeh, non saheeh hadith and bukhari's hadith will only be saheeh when you say it's saheeh. If you don't say saheeh then it won't be saheeh and this is what was his attitude."

Reply:

The viewers can see the detailed book of Shaikh al-Albani in refutation of Abu Ghuddah to clear the doubts which Lambada is

spreading among the people. I will only mention briefly the reason why Shaikh Al-Albani did what he did, regarding the grading of the ahadith of Sahihain.

Shaikh Albani explains in Sharh Aqeedah Tahawiyah that: **whenever he says in takhreej to a hadeeth that it is related by Bukhaaree or Muslim, "saheeh", this is not a new ruling from him, but rather informing of the reality of that hadeeth.** Five pages before this he explains that the basic principle used by the scholars of hadeeth is that the statement, 'related by the Two Shaykhs (Bukhaaree and Muslim)' or 'related by Bukhaaree' or 'related by Muslim' is sufficient in saying that the hadeeth is authentic.

Then the Shaykh continues, **"but this does not mean that every word and letter or sentence in the Two Saheehs is of the station of the Qur'aan and that it is not possible that there be an error or misinterpretation in there from the part of the narrators. And we do not believe, in principle, that any book after the Book of Allaah is perfect...."**

I hope after this reply of Shaikh Albaani, Limbada would not have any problem with Shaikh Albaani on this issue.

In addition, Limbada is giving the listener the impression that this was a systematic fault of Shaikh Albani, as if he did it all the time. This is another lie.

And secondly, is this a very major reason for which Lambada is rejecting the services of Shaikh Albani altogether? If this is so, then later in this article I will show some examples of the scholars which Lambada follows, and they too have the qualities for which he is criticizing Shaikh Albani, so why doesn't he reject them totally??? lol

Sh. Albaani's Division of Sunan Arba'ah in Saheeh and Da'eef, and Limbada's stupidity:

Coming back to Limbada, Let's see what else lie does he have to speak on Shaikh al-Albani, He said:

He started off with Ibne Majah, tirmidhi, nasai, and he wrote books and he said, Saheeh ut-Tirmidhi and Da'eef ut-Tirmidhi, Saheehu Ibn Maja, Da'eef Ibn Maja. Now over the whole islamic history, you will see that Ibn Maja is one book. Tirmidhi is one book and all ahadith are in there. If there were some comments in there, then muhadditheen Shurra would write a comment in the footnotes, that this is a comment with regards to this hadith. But this man came and he produced and published two separate volumes. Dhaif ut-tirmidhi, Saheeh ut-tirmidhi??? You go to a bookshop you will see both books. Ofcourse, definitely you gonna leave Dhaif Ut-trimidhi aside and you are only going to take Saheeh Ut-trimidhi.

Reply:

Here, Limbada seeks to criticise Shaykh al-Albaani for dividing the ahaadeeth of the Four Sunan into two classes.

Let's see what actually did Shaikh Al-Albani intend by this action...

Shaikh Albani had started a project called **“Taqreebus Sunnah baina Yadayal Ummah”** i.e. **making the Sunnah easily accessible for the Ummah.**

Shaikh Albani does mention in the introduction of one of his books that some scholars have disagreed with this separation because of altering; and yes, the original form is best but not for the reason I'm separating them for, i.e. Taqreebus Sunnah.

So, all what Shaikh Albani wanted to do was to make the sunnah easily accessible to people. And this does not count in his opposition of hadith as Stupid Limbada thinks, rather it shows his love for the sunnah.

Secondly, It should be known to everyone that, when Sahih Ibn Majah, Da'eef Ibn Majah, and Sahih at-Tirmidhi, Da'eef at-Tirmidhi etc, are not even the books of Imam Ibn Majah and Imam Tirmidhi then the accusation of altering the books on Shaikh Albani, is absolutely rejected.

This accusation could only be true when, for example, Shaikh Albani would have published the real book of Sunan at Tirmidhi and then altered the (original text of the) book, as is the usual practice of Ahnaaf. For example: Some ahnaaf, in the past, published the book of Imam Ibn Hibban, "Al-Majroheen", and they completely deleted the part where Imam Abu Hanifah was criticized in the book. If this kind of Hanafi behavior is practised then one can say that this is the alteration of the real book.

But, when one Muhaddith displays his information, regarding the book of another Muhaddith, then this is a completely different book, and it no longer remains the book of the original Author. For example, "Al-Targheeb wal Tarheeb" is the book of Imam Mundhiri (rahimahullah), and Hafidh Ibn Hajr has displayed his service on this book. He has abridged this book by taking out many Da'eef ahadith from it.

So, would Limbada now say that, Hafidh Ibn Hajr has altered the book of Imam Mundhiri by taking out the Da'eef ahadith???

Withal, the weak ahadith which Shaikh Albani took out from the book, he mentioned them in another part of that book. Whereas, the ahadith which Hafidh Ibn Hajr has taken out from 'Al-Targheeb', he did not even mention them seperately in another place, rather he deleted them from the root.

Now What Fatwa would Limbada put on Hafidh Ibn Hajr al-Asqalani (rahimahullah)???????

When Shaikh Albani could become Matrook by just doing his service on the book, then I don't know what Lambada would do with Hafidh Ibn Hajr (Who is the Haafidh ad-Duniyaa in the field of Hadith)!!!!

Leave aside the example of Al-Targheeb, let's look at the example of Sahih Bukhari itself.

Imam Mundhiri has done the Ikhtisaar of Sahih Bukhari, and he has deleted all the repetitive ahadith from it. So would it be correct to say that, Imam Mundhiri has deleted more than half of the ahadith from Sahih Bukhari??

Similarly, Hafidh Ibn Hajar wrote a Sharh on Sahih Bukhari; and in the explanation of Sahih Bukhari, he has added a great number of ahadith. So would it be correct to say that Hafidh Ibn Hajr has increased the number of ahadith in Sahih Bukhari??

In reality, the Ikhtisaar of Sahih Bukhari which Imam Mundhiri has done, is not the book of Imam Bukhari, but the book of Imam Mundhiri.

Similarly the Sharh of Sahih Bukhari which Hafidh Ibn Hajar wrote is not the book of Imam Bukhari, but the book of Hafidh Ibn Hajar.

Therefore, it cannot be said that the real book of Imam Bukhari has been altered – increased or decreased. What we can say is that Scholars have laid their services on Sahih Bukhari. Some wrote its explanation, some abridged it, some compiled its Thulathiyaat, some compiled its Mu'allaq reports etc etc..

Similarly, Shaikh Albani (rahimahullah) has also laid his services to the books of Sunnah, by writing two parts of a book, separating the Da'eef and Authentic ahadith in it. These are the books of Shaikh Albani himself. And an author has all rights to collate his work in whatever way he wants. It can not be considered an alteration in the real books.

Any person criticizing this act would either be the biggest fool, or an extreme kind of decieving and aberrant person.

Limbada's ignorance regarding Jaami Tirmidhi

Coming back to Mr. Limbada
He says:

Imam Trimidhi has narrated 2200 ahadith in his book. And from them maybe he has classed a couple of hundred hadith to be Saheeh. So you will be rejecting the other thousand or one and half a thousand ahadith. You will only be taking these ahadith which Albany says are saheeh and you will be rejecting the other ahadith.

Reply:

This is another Wahem! But I won't blame him for that, because what else can be expected from one who might even hardly have read Sunan Tirmidhi completely, and still he wishes to refute Shaikh Albani. It is like an ant (Limabada) pushing a mountain (Shaikh Albani). lol

This man doesn't even know that Imam Tirmidhi has narrated almost 3956 ahadith in his Jaami', but Limbada reduced it to 2200. If he would have reduced the amount even to one or two hundred, then I might have considered it an unintentional Mistake, but he reduced a huge amount of 1756 ahadith, which points towards his Ignorance (Jahaalat), and lack of knowledge.

He made the second claim that, "Imam Tirmidhi might have classed a couple of hundreds as Sahih, from the total (which is 2200 according to him)" and he said that we will be rejecting the other 1000 or 1500 ahadeeth, which means, he is trying to say that Imaam Tirmidhi has classed 1000 or 1500 ahadeeth to be weak."

This claim also seems to be fabricated according to me, but anyway I will not go into that much detail.

And As far as rejecting a Da'eef hadith is concerned, the explanation will be given later at a suitable point in this series.

Rejecting the weak ahadith based on tahqeeq and Usool of Muhadditheen is equal to Inkaar-e-Hadeeth, according to Limbada

Limbada claims:

This attitude is wrong and it amounts to Inkar-e-Hadeeth, because you are doing inkar of those ahadith which you are neglecting, which you are saying not right, not correct. 'Inkar' means refusing, refusing to accept. There were many groups of people who used to reject ahadith, who would not believe in the Hujjiyyat of the hadith. They would say hadith is not an argument. Hadith was written many years back, so we don't need to take ahadith. We only look at Quran, that firqah (group) is called Munkireen-e-hadith?? Parvezies, who used to do 'inkar' of hadith. Who would not look at hadith, who would only look at Quran so this is also in another word 'Inkar' of hadith. And he (Albani) initiated this path, he went on this path he did this with Ibne Majah, with trimidhi, with Abu Dawud

Reply:

Astaghfirullah! We seek refuge of Allah from the fitnah this man is spreading!

If rejecting a Da'eef hadith based on the Tahqeeq done by a Muhaddith is equal to rejecting all the ahadith totally, as do the Perwaizees. Then Limabada would be the first person to be included in this group.

In fact, Limbada and his madhab are of the view that Khabar Ahaad is not evidence in Aqeedah, **EVEN IF IT IS SAHIH!**

Is this not a clear rejection of hadith????

If Shaikh Albani can be called a rejector of Hadith, even though he rejected only the Weak and Fabricated ahadith, which is totally fair; then Limbada should be called a bigger rejector of hadith because he doesn't even accept a Sahih hadith.

Shaikh Albani has not done anything wrong by rejecting Da'eef ahadith. If Limbada would have studied even a little about the Usool ul-Ahadeeth, then he wouldn't have said this.

Does he think, by saying this, he has refuted Shaikh Albani?!, Not At All!!!, rather he has shown his ignorance from Quraan, Hadith, Ijmaa, and Salaf as-Saaliheen.

As for rejecting the Da'eef ahadeeth in the matters of Ahkaam and Aqaaid, then there is the Ijmaa of all the Scholars, past and present, that they are to be discarded and rejected altogether. And even Limbada has agreed with this in his lecture called "Should we reject weak hadith, Part 1/2"

As for rejecting the weak ahadeeth in Fadhaail-o-A'maal, then the Qur'aan, Hadeeth, and the Jumhoor of Scholars have proven that they are to be rejected as well. Only some Mutaakhireen (Later Scholars) have accepted ahadeeth in Fadhaail (without any proof) and that is also after having some conditions fulfilled.

So by rejecting the weak ahadeeth in Ahkaam, Creed, and Belief, Shaikh Albaani has followed the Ijmaa (Consensus), for which Limabada should not have any doubt at all!

And by rejecting the weak ahadeeth in Fadhaail, Shaikh Albaani has followed the huge pillars of Islaam: Mujtahideen of the past, Qur'aan, Hadeeth, and the Jumhoor of Scholars.

Weak ahadeeth are to be rejected

The following are some proofs of the rejection of Da'eef ahadeeth.

Proof from the Quraan:

There are doubts in a weak hadeeth being proven. Meaning we do not know for sure that this hadeeth is proven from the Prophet (peace be upon him) or not, And Allah The Exalted has said: **"And follow not that of which you have no knowledge. Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allah)."** [Al-Isra: 36]

Proof From the Hadeeth:

The Messenger of Allah (peace be upon him) said: **"What is lawful is evident and what is unlawful is evident, and in between them are the things doubtful which many people do not know. So he who guards against doubtful things keeps his religion and honour blameless, and he who indulges in doubtful things indulges in fact in unlawful things, just as a shepherd who pastures his animals round a preserve will soon pasture them in it."** [Saheeh Muslim: Bk 10, H. 3882]

Since, a Da'eef hadeeth has doubt in it, therefore, according to this hadeeth, the one who acts upon it ends up acting upon Haraam things. So we should follow this hadeeth and leave the doubtful things aside.

From the athaar of the well respected scholars from this group, here comes there references, from which it gets proven that these scholars did not take evidence from Da'eef ahadith.

1. Once, Bushair bin Ka'b (Taba'ee) started narrating ahadith to **Abdullah ibn Abbas** (radiallah anhu): "Rasulullah said this, Rasulullah said that" and Abdullah Ibn Abbas neither listen to him, nor did he look at him (Sahih Muslim).

This athar tells us that, according to Ibn Abbas (radiallah anhu) a Mursal hadith, which is a type of Da'eef hadith, was not acceptable, and he did not even bother to listen to them.

This is what Hafidh Ibn Hajar has also understood from the incident. (Al-Nakat 'Ala Ibn al-Salaah)

2. Al-Allaamah Jamaal ud-Deen al-Qaasimee narrates from a group of the Imaams of hadeeth that they did not accept acting by a weak hadeeth at all, like **ibn Ma'een, al-Bukhaaree, Muslim, Abu Bakr ibn al-Arabi al-Maaliki, ibn Hazm** and others. [Qawaa'id al-Hadeeth' (pg. 113) of al-Qaasimee]

3. Hafidh Ibn Hazm says in 'al-Milal': "and it is not permissible with us that we say as these ahaadeeth say (i.e. those weak and fabricated narrations), or to trust in them, or to take anything from them."

4. Imaam Muslim states in the introduction to his saheeh, under the chapter heading, "**the weak ahaadeeth are to be discarded and only authentic ahaadeeth are to be narrated,**"

"To proceed, may Allaah have mercy upon you. If it were not from the evil practice that we have seen from many who take upon themselves the position of Muhaddith, **in their leaving the obligation to discard the weak ahaadeeth and munkar narrations** and to suffice with only the authentic ahaadeeth - well known and transmitted from reliable narrators, well known for their truthfulness and trustworthiness. After knowing and admitting with their tongues that much of what they fling at the ignorant is to be rejected and is transmitted by unsatisfactory narrators whose narrations are censured by the scholars of hadeeth like Maalik, Yahya bin Sa'eed al-Qattaan and others..... And know may Allaah have mercy upon you, that what is obligatory upon everyone

who is able to distinguish between authentic and weak narrations and between the suspect and reliable narrators, **is that he should narrate therefrom except that which is known to be authentic and have trustworthy narrators...**"

5. Imaam ibn Rajab al-Hanbali [Sharh at-Tirmidhee' (2/112)] says: "'and it is clear from what Muslim mentions in the introduction to his book (i.e. Saheeh Muslim), that it is necessary that **the ahaadeeth to do with Targheeb wat Tarheeb (encouragement and discouragement) are not narrated except from those that ahkaam (rules and regulations) are narrated [meaning the authentic ahaadeeth]**'

6. Imam Sa'd bin Ibraheem said: "Only the Siqqah narrators should narrate a Hadith from the Prophet (peace be upon him)." [Muqaddimah Sahih Muslim published by Darul-Salam: 31]

Meaning a Da'eef hadith is not acceptable according to him.

7. Abu Ishaq Ibraheem bin Eesa al-Talqani once narrated a Munqati' hadith of Fadhaail to **Imam Abdullah bin al-Mubarak**, and he rejected it while criticizing it. [See: Muqaddimah Sahih Muslim Pg 11]

8. Imam Ibn Taymiyyah says, 'and it is not permissible to rely in the Sharee'ah upon da'eef ahaadeeth which are not saheeh or hasan. But Ahmad bin Hanbal and other scholars considered it permissible to report with regards to Fadaa'il al A'maal (rewards and excellences of actions) that which they did not know to be affirmed, when it is known that it is not a lie. And that is because when the action is known to be legislated with a Sharee'ah evidence, it is possible that the reward be a fact. And not one of the Imaams said that he considered it to be permissible to make something

obligatory or recommended based upon a da'eef hadeeth.'[al-Qaa'idah al-Jaleelah' (pg.82)]

Then ibn Taymiyyah says, 'and Ahmad bin Hanbal or others like him from the Imaams did not rely upon this type of ahaadeeth in the Sharee'ah. And the one who relates from Ahmad that he used to rely upon the weak ahaadeeth, which are not saheeh or hasan, has erred.'

So the narrations from him that he would act upon a da'eef hadeeth when there was nothing else present in the texts on that subject, or nothing that contradicted that da'eef hadeeth, does not mean that Imaam Ahmad used them as proof in the Sharee'ah. Allaah knows best.

[**Note:** The narration from Imam Ahmed, which permits acting upon a Da'eef hadith in Fadhaail is Weak itself, so there is no proof for the innovators in it.]

9. Abu Bakr ibn al-'Arabi said that **it is not permissible to act on the basis of a weak hadeeth at all, whether with regard to virtuous deeds or otherwise...** See Tadreeb al-Raawi, 1/252.

10. Ibn Lahi'ah narrated a hadith that Prophet (peace be upon him) said: **"Whoever sleeps after 'Asr and loses his mind, let him blame no one but himself."** **Marwaan bin Muhammad al-Tatri** (Thiqah) said: I saw in Ramadan that **Imam Layth bin Sa'd** went to sleep after 'Asr, so I asked him: O Abul Haarith! Why do you sleep after 'Asr? while Ibn Lahi'ah has narrated to us from the sanad of Aqeel, from Makhool, that the prophet (peace be upon him) said: **"Whoever sleeps after 'Asr and loses his mind, let him blame no one but himself."**

Imam Layth said: **Whatever is beneficial for me, I cannot leave it for the narration of Ibn Lahi'ah from Aqeel.** [Al-Kaamil by Ibn Adi Vol 4, Pg 1463]

From this incidence, we came to know that, Even Imam Layth bin Sa'd did not use to take evidence from Da'eef ahadith.

11. Imam Yahya bin Sa'eed used to consider the Mursal ahadith of Imam Zuhri and Qatadah to be nothing, by saying: **"Huwa bi manzilah ar-reeh" They are like the air.** [Al-Maraseel by Ibn Abi Haatim Pg 3]

We came to know that even Imam Yahya bin Sa'eed did not used to take evidence from Weak ahadith.

12. Imam Yahya bin Ma'een said: **The Mursal narrations of Zuhri are nothing.** [Al-Maraseel by Ibn Abi Haatim Pg 3]

It proves that, even Imam Yahya bin Ma'een did not consider da'eef ahadith as Hujjah.

13. Imam Ibn Hibban said: **A Da'eef narration, and a narration which does not even exist, both are equal in ruling. (meaning, the existence or non-existence of a Da'eef hadith is equal)** [Kitab al-Majroheen 328/1]

14. Imam Abu Haatim Ar-Raazi and **Imam Abu Zur'ah Ar-Raazi** once had a discussion on the issue of raising hands in Witr. Imam Abu Haatim mentioned a Hadith, so Imam Abu Zur'ah criticized the narrator Layth bin Abi Saleem present in that hadith. Imam Abu Haatim mentioned a second Hadith, so Imam Abu Zur'ah criticized the narrator Ibn Lahi'ah in that narration, Abu Haatim mentioned a thrid narration, so Abu Zur'ah criticized its narrator "Awf", then when Imam Abu Haatim asked Abu Zur'ah for the daleel of not-

raising the hands, so he mentioned the (Sahih) hadith of Anas that the prophet (peace be upon him) did not used to raise his hands in any dua except the dua of Istisqaa, so then Abu Haatim got speechless. [See: Taarikh Baghdad Vol 2, Pg 76]

It means that Imam Abu Zur'ah and Imam Abu Haatim did not used to take evidence from Da'eef ahadith.

Similarly, Many Hanafi scholars also reject Da'eef ahadeeth in their books, debates, and speeches etc.

For more details, read the book, "*Hukam al-Amal bil-Hadith Al-Da'eef fi Fadhaail A'maal*" by Abu Yasar Ashraf bin Sa'eed al-Misri, also read the article of **Shaikhul Islaam Ibn Taymiyyah**, which he has written on this issue, it is present in his book, "Fataawa Shaikhul Islaam (65/18)"

Now, what is the Fatwa of Limbada on all the Scholars I mentioned??

Even if we were to follow the Shaadh opinions of some Mutaakhir (Later) Scholars on the acceptability of weak ahadeeth, then Limabada should know that even those scholars limit the acceptability of these Da'eef ahadeeth to various conditions, which Limbada does not follow as well.

Limbada has made his own usool by saying that Da'eef ahadith can not be rejected, which is alien to our Aslaaf.

The saheeh proven reports from the Prophet (peace and blessings be upon him) offer us sufficient evidence that we have no need to act on the basis of weak hadeeths.

Shaikh Albaani's weakening of the ahadeeth in Sahihayn

Read more lies of Limbada below, he says:

With regards to Muslim and Bukhari he said that in Muslim there are 53 Dhaif Ahadith and he goes on there. Sheikh Muhammad Saeed Mumduh comes and he writes a book "*Tanbih al-Muslim ila Ta'addi al-Albani 'ala Sahih Muslim*" that I want to warn the muslims with regards to the zulm of Albany upon Saheeh Muslim. And he goes in that, and he scrutinizes every hadith one by one, and says that whatever Imam Muslim has said is correct and what Albany has said is wrong. He has mistaken, he... knowingly or unknowingly, intentionally or unintentionally, for some reason or the other. He has done Zulm and injustice to Saheeh Muslim, and I'm declaring that. He says, 'He has done this to other books and now he is going to Bukhari' and he says I don't know what he is going to do with Bukhari <arabic>"These are matters that a stupid person might laugh at it but a person with understand will cry over it" that what is happening with the field of hadith"</arabic>

He also said:

Just last hajj we were with Shaikh Yunusa and Ahmed ashur was sitting there and he said " You know Shaikh in Madinah Munawara, there was this person who wrote this booklet and he says in sahih Al-Bukhari there are more than 100 Zaef Hadith." Now Shaikh Yunus has been teaching Sahih Bukhari for the past 40 yrs and he has great love for Bukhari, he knows Bukhari inside out. He teaches from beginning till end of the year and at the same time for 3 4 5 hours in a day long lessons. He knows Bukhari inside out and now when he hears this remark, He went into rage and he got really angry and soemthing happened to him and he said " Ye sab woh Albani ki shararat hain. Us ****khabees**** ne ye sab shuro kiya hain" He started all this, he started from Ibn-Majah and Al-Nasai and then he came to Muslim but passed away and now his students are doing this with Sahih-Bukhari, they are saying there is Zaef hadith in there.

Reply:

Khabees!!??---With knowledge, comes Adaab and Ikhlaaq, but Limbada and his teachers have none. He has now even started abusing Shaikh Albani (rahimahullah), but it doesn't even have a little effect on Shaikh Albani's personality, rather it effects the personality of one who is saying it, i.e. Limbada. Limbada is now officially proven to be a hypocrite through the tongue of the messenger of Allah (pbuh) himself. He and his teachers claim to have known the ahadeeth very well, as Limbada says: **"Inside out"**! lol. But I guess he and his teachers didn't know the following hadith of the prophet (pbuh) which is in Bukhari.

Narrated 'Abdullah bin 'Amr: "The Prophet said, **"Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up. 1. Whenever he is entrusted, he betrays. 2. Whenever he speaks, he tells a lie. 3. Whenever he makes a covenant, he proves treacherous. 4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."** (Sahih Bukhari 2.33)...

In this clip itself, two of the four above mentioned characteristics of a hypocrite are already found in Limbada, i.e. speaking lies, and behaving in an imprudent, evil and insulting manner. And I can't tell about the other two characteristics, whether he has them or not. It can only be informed by one who knows him very closely.

Anyway, let's come back to the topic of Sahihayn....

Limbada should have known that declaring a hadith as authentic or weak, is an issue of Ijtihaad, there is no scholar in this world who does not have some issues in which he strove to make a decision on the basis of ijtihaad but failed to reach the right answer, but he is excused for that and he will have a reward for his ijtihaad, as the Prophet (peace be upon him) said:

"If a judge passes a ruling to the best of his ability and knowledge and gets it right, he will have two rewards. If he passes a ruling to the best of his ability and knowledge but gets it wrong, he will have one reward." (al Bukhaari, 7352; Muslim, 1716).

Shaykh Al-Albaani made Ijtihaad about this and he will be rewarded whether he was right or wrong, and it is not necessary that he was right. So a person who was not regarded as an innovator by the Prophet (peace be upon) himself, because of his Ijtihaad, then

what position does Limbada has in front of the Prophet (pbuh), that he should criticize him.

Furthermore, It is also hypocritical of Limbada to single out Shaikh Albani as the only person who weakened the ahadith of Sahihayn. Shaikh Albani did not weaken any hadith of Sahihayn except that his weakening was supported by the scholars of the past. So weakening ahadith in Sahihayn is not something new to Shaykh Albani. Scholars like Imam Abu Zur'ah, Imam ibn Abi Hatim, Imam Daraqutni, Hafidh ibn Hazm, Shaikhul Islam Ibn Taymiyyah and many others have also criticised some ahadith of Sahihayn. Even many Deobandis and Brailwis have weakened the ahadith of Sahihayn. Limbada specifically attacked Shaikh Albani as if he was alone in doing so.

What is the Fatwa of Limbada and his teacher, regarding the Scholars I have mentioned above???

Moreover, the scholars whom Limbada love to quote in his lectures, such as: The Teacher of Abu Ghuddah: Al-Kawthaari, Hassan al-Saqqaf, Nuh Ha Min Keller, and others have also weakened the ahadith of Sahihayn. Why doesn't he refute them first? This shows his another hypocrisy. Shaikh Albani weakened the ahadith of Sahihayn based on the arguments of the scholars, whereas these above mentioned beloved spiritual fathers of Limbada have even weakened the Muttafiq Alaih narrations of Sahihayn which were not even criticized by any scholar before.

If Shaikh Albani is a Khabees (Na'ozbillah) just because he weakened some ahadith of Sahihayn, by following the arguments of some great Imams in the history of Islam, then the scholars like; Abu Zur'ah, Ibn Abi Haatim, Daraqutni, Ibn Hazm, Ibn Hajr, Ibn Taymiyyah, and others also come in the same ruling because they also did the same.

And the Imams of Limbada, like Al-Kawthaari etc, also become Khabees from the tongue of Limbada himself.

Limbada says:

Quote: "Shaikh Muhammad Sa'eed al-Mamduh comes and he writes a book Tanbeeh ul Muslim ila Ta'addil Albani ala Sahih al-Muslim, that I want to warn the Muslim with regard to the Zulm of Albani upon Sahih Muslim. End Quote.

The Neo Rafidi Mamduh is also number one in decieving people. Mamduh wrote a book in refutation of Shaikh Albani because he criticized some ahadith of Sahih Muslim, while his own teachers like: Al-Ghumari, Al-Kawthari and As-Saqqaf were much more frequent in declaring narrations of Sahihayn to be weak and many a time, they didn't even feel hisitant in declaring the ahadith of Sahihayn to be **fabricated**, but Sa'eed Mamduh didn't refute his own friends, who were more deserving to be refuted.

The arguments of Mamduh against Shaikh Albani in Tanbeeh ul-Muslim have also been refuted by Shaikh Albani himself in his book, **"Aadab Az-Zafaaf fi As-Sunnah Al-Mutahharah"** In this book, Shaykh has refuted some of Mahmud Sa'eed's point in the Muqaddimah (pg.49-71). He mainly pointed out the ignorance of Mahmud Sa'eed in his book Tanbeeh Al-Muslim with regards to the opinions of Ulama and verdicts of his own Shuyukh.

It can be downloaded from here:

<http://www.waqfeya.com/book.php?bid=3814>

Shaykh Tariq bin Awadhallah has also written a book called, **"Rid' Al-Jani al-Muta'addi 'ala al-Albani"** This book was written in response to **"Tanbeeh Al-Muslim"** by Mahmud Sa'eed.

Why Limbada couldn't see this book???

It can be downloaded from here:

(<http://www.waqfeya.com/book.php?bid=2385>)

Mahmud Sa'eed, in his book, listed several ahadith which according to him were declared weak by Shaykh Al-Albani. Shaykh Tariq in his book exposed the treachery of Mamduh, by showing that in most cases Shaykh Al-Albani would only declare the isnad to be weak while he would declare the hadith to be Sahih. Many a time he would state this in the same place which was quoted by Shaykh Al-Albani, but Mahmud Sa'eed would ignore it and quote only the part which suites his agenda. Among fifty narrations mentioned by Mamduh, only ten are those which were actually declared to be weak by Shaykh Albani. Shaykh Tariq then goes on to discuss all the ten ahadith one by one, and exposes Mamduh's cleverness.

So Shaikh Albaani only criticized 10 narrations of Saheeh Muslim by following the arguments of the past Scholars, while Limbada and his Imaam Mamduh showed as if he has criticized 50 narrations of Saheeh Muslim. Na'uzubillah. May Allah save the people from the evil of these people.

At this situation, the following adage fits perfectly on the personality of Limbada, and his teachers:

"Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye."

I hope Limbada will act on it, before criticizing anyone afterwards.

The Criticizm of Saqqaaf and his book on 1000 contradictions of Sh. Albaani

Limbada continues in his fabrications and says that:

"In his Silsatil aHadeeth-e-saheeh, Silsatil ahadeeth-e-Dhaaifa, he will narrate some hadith and he will say 'Oh this Hadeeth is Dhaif' maybe he might not realize that the hadith is in Bukhari. He might narrate from Darami and from somewhere but then the Muhaddaseen come and pick his mistake. Sheikh Hassan Ibn Ali As-Saqqaf, he comes and he writes a book Tanaqudaat al-Albaani al-Waadihah "Albany's Clear-Cut-Contradictions". How he contradicts himself. He says one hadeeth is saheeh over here, after few pages he says Dhaif. He says one Raavi is siqah over here and after a few pages he says that Raavi is not siqah. And in a similar manner he says that the Mazmoon of this hadeeth is in Bukhari, whereas the original words are in saheeh al bukhari. And he writes a book of two volumes and he gathers 1000 contradictions of Bukhari in that book and he says that, can you rely upon a person that has 1000 contradictions within these small framework and in these books?"

Reply:

Limbada says:

Quote: "In his Silsilah al-Ahadith as-Sahihah, Silsilah al-ahadith ad-Da'eefah, He would narrate some hadith, and he will

say, 'Oh, this hadith is Da'eef', may be he might not realize that this hadith is in Bukhari." End Quote

This is a very useless and idiotic remark of Limbada. If he would have read the books of Shaikh Albani then he'd have realized the greatness of Shaikh Albani's knowledge. But all, he is doing here is quoting from the books of the people who themselves are far away from Sunnah, and have been refuted by Scholars already. Let Limbada bring proofs for his saying, if he is speaking the truth.

Say: "Produce your proof if ye are truthful."
(Al-Baqara, Chapter #2, Verse #111)

Limbada says:

"The Muhaddith"..... "Shaikh" Hasan Ali al-Saqqaf comes, and he writes a book, 'Tanaqudaat al-albani al-wadihah' The clear cut contradictions of Albani", and then Limbada quotes some contradictions of Shaikh Albani."

First of All, before answering this stupid claim. I would like to let the viewer see, what kind of friends Limbada has (lol).

[Saqqaaaf is a Neo Raafidi, Arch-Liar, and a Deceiver:](#)

Saqqaaaf is a person who didn't even leave the companions of the Prophet (pbuh) from his criticizms, and Shaikh Albani is yet nothing in front of the Sahabah. If he can criticize the companions of the Prophet, then it is very easy for him to criticize Shaikh Albani. And Limbada, by quoting and praising him, has made us doubt his Aqeedah as well.

Saqqaaf attacked and abused the Companion Mu'aawiyah (radiallah anhu), however his followers themselves have accused him of lying.

Saqqaaf states in his footnotes to 'Daf' Shubah' (pg. 237) the summary of which is that, "Mu'aawiyah (radiallah anhu) killed many righteous Sahaabah, just for personal gain."

And Saqqaaf says that one who kills anyone will go in Hell fire, indicating that Mu'aawiyah (radiallah anhu) will go to Hell, for what he had done (Na'uzbillah).

And he has attributed many lies to the noble Companion, which can be read from this link.

<http://islaam.net/main/display.php?id=331&category=107>

And not only this, but He also does Takfeer of Scholars, including Imam Ibn Taymiyyah

So, what does Limbada think of his Shaikh's blasphemous sayings???

I would also like to make clear to the viewers the hypocrisy of Hasan Saqqaaf, where he criticises Shaykh al-Albaanee for weakening ahaadeeth in Bukhaaree and Muslim, even though he has a precedent in this from the early muhadditheen, and then Saqqaaf goes and himself weakens tens of ahaadeeth in Bukhaaree and Muslim, which contradicts his corrupt belief, having no precedent in most of them except with his shaykh in misguidance, Zaahid al Kawtharee.

Many of these ahaadeeth are related by both Bukhaaree and Muslim! These type of ahaadeeth being considered by the Scholars of Hadeeth as being the most authentic type of hadeeth. Not only this but he goes to the added length of declaring 3 ahaadeeth in Muslim to be maudu' (fabricated)!

Many Scholars have written books in refutation to Hassan Ali as-Saqqaaf, here are some examples:

- 1. 'al-Kashshaaf`an Dalaalaat Hasan as-Saqqaaf'**
- 2. 'al-Qawl al-Mubeen fee Ithbaat as-Soorah li Rabb al-Aalameen'**
- 3. 'Ittihaaf Ahl al-Fadl wa al-Insaaf bi Naqd Kitaab Daf` Shubah at-Tashbeeh wa Taleeqaat as-Saqqaaf' by the same author, and it is a long and detailed work.**
- 4. 'al-Anwaar al-Kaashifah li Tanaaqadaat al-Khassaaf az-Zaa`ifah'**
- 5. 'al-Eeqaaf`alaa Abaateel Qaamoos Shataa`im as-Saqqaaf'**
- 6. 'al-Ittihaaf bi Aqueedah Shaikh al-Islaam wa at-Tahdheer min Jahmiyyah as-Saqqaaf' by Shaikh Abd al-Kareem al-Humaid**
- 7. 'Iftiraa`aat as-Saqqaaf al-Atheem`alaa al-Albaanee Shaikh al-Muhadditheen' by Shaikh Khaalid al-Inbaree.**
- 8. 'Radd alaa at-Tandeed bi man Adada at-Tawheed' by Shaikh Muhsin al-Abbaad**
- 9. 'as-Sawaa`iq was ash-Shuhub al-Marmiyyah`alaa Dalaalaat wa al-**

Inhiraafaat as-Saqqaaf al-Bid'iyyah' by Shaikh Abu Wadaa'ah al-Atharee.

And others

So beware of these people that play about with the religion of Allaah, and twist and distort the texts to suit their own deviant desires. And we seek refuge with Allaah from them, and their recompense lies with Him.

And It is very unfortunate that, Limbada is quoting such people in his Lecture. He thinks that he is a Shaikh, and a Muhaddith. Praising this Rafidi, and a Liar with such words is a shame in itself.

As for his book called, "**Tanaqudaat al-Albani**", then it has already been refuted by the Noble Shaikh, **Shaikh Ali Hassan al-Halabee** (rahimahullah). Why doesn't Limbada read that book?? And then If he dares, try to refute that book.

Some of its content has also been translated into English, which can be seen from here:

http://islaam.net/main/keyword_search.php

Nobody is saying that Shaikh Albani was free from mistakes, which is why any academic content of any refutation by anybody against anybody can be used to ascertain the Haqq. Shaikh Albani himself, many a time, withdrew opinions he held on a specific issue, and it is clear to anybody who has studied his works.

However, I question the motive of Limbada quoting a neo-Rafidi Hadith non-specialist who has attacked a man of the Sunnah.

Indeed, many People have refuted the neo-Rafidi Saqqaf in his own mistakes when he tried to refute Shaikh Albani.

Here are some points on Saqqaaf's criticism:

- 1. 1000 contradictions?** Now, It is up to Limbada to prove these after he assesses the refutations against Saqqaf. Is this something he is prepared to do?
- 2.** Saqqaf has filled his book with Fiqh issues, Aqeedah issues and personality issues. He doesn't stay on topic.
- 3.** He paraphrases Shaikh Albani a lot and misinterprets him in the process.
- 4.** Saqqaf himself has weakened ahadith in the Saheehayn (like Limbada's students are doing right now).
- 5.** He accuses Shaikh Albani for being a Nasibi because he authenticated the Hadith in the virtue of Mu`wiyah and weakened a Hadith in the virtue of `Ali.

The retractions of Shaikh Albani in some issues, show his sincerity in following the truth, how many of them are ready to do the same?

Shaikh al-Albaani, rahimahullaah, said:

"Also, I personally am in need of those who will point out mistakes or errors that may emanate from me, [things] which no human can escape from. So when my opinion is spread, the people of knowledge are able to examine it and to become acquainted with what may be an error in it, and thus clarify that either through writing or verbally, and so [then] I

can thank them for their jealousy [for the Truth] and can ask Allaah to reward them with good ..."

Al-Ajwibah an-Naafi'ah, p. 11.

Writing a book called Tanaqudat al-Albani, because he retracted from some positions, would justify another book called Tanaqudaat ash-Shafa'ee, simply because Imam al-Shafi'i revised many Fiqhi positions when he went to Egypt. Similarly, A book can also be written on, 'Tanaqudaat Abu Hanifah', because he also retracted from his positions alot.

Would any Hanafi these days tolerate a book called Tanaqudaat Abu Hanifah, or even Tanaqudaat ash-Safa'ee, or approving or quoting from such a book, like Limbada here enthralling himself over Tanaqudat al-Albani

If not, then why are they so unjust with Shaikh Albani by sitting into the laps of neo-Rafidis? And no Deobandi speaks up against this hypocritical nonsense? No wonder they are in such a mess.

Most of what Saqqaaf quotes in his book, Tanaqudat al-Albani, is from his own errors, lack of knowledge, and intentional lies. Here, I will mention just one example for the reader.....

Saqqaaf quotes the hadeeth (pp. 46-47), **"One who repents from a sin is like one who has no sin"**

And then he claims that shaykh al-Albaanee declares it weak in 'ad-Da'eefah', then contradicts himself by quoting it in 'Saheeh Ibn Maajah'.

However, what the shaykh quotes in 'ad-Da'eefah' (no. 615) is the hadeeth,

"One who repents from a sin is like one who has no sin, and if Allaah loves a servant, then no sin harms him",

then he says after speaking about its isnad, **"The first half of the hadeeth has witnesses from the hadeeth of 'Abdullaah ibn Mas'ood and Abu Sa'eed al-Ansaari ..."** and he says in conclusion, **"... the hadeeth mentioned above is weak with this full wording, but its first part is hasan due to its combined chains ..."** And from the completeness of the deception of Saqqaaf is that he also fails to mention that in 'Saheeh ibn Maajah' (no.3467) the Shaykh declares the above hadeeth hasan and refers the reader to 'ad-Da'eefah' (no.615)!

Another Example of Saqqaaf's deception in Tanaqudaat al-Albaani:

Saqqaaf quotes the hadeeth (p. 55),

"Most of the fasting of Allaah's Messenger, may Allah bless him and grant him peace, was done on Saturday and Sunday ...",

and claims that the shaykh contradicts himself by declaring it saheeh in his (!) checking of 'Ibn Khuzaimah', and declaring it weak in 'ad-Da'eefah', whereas the shaykh himself explains in the last two lines of his words in 'ad- Da'eefah', **"... and I did not notice this weakness in my notes upon 'Saheeh Ibn Khuzaimah', so I declared its isnad hasan, but what is correct is what I have established here, and Allaah knows best."**

One More Example of Saqqaaf's forgery:

Saqqaaf quotes (pp. 56-57) the hadeeth:

"The Prophet, may Allah bless him and grant him peace, sacrificed two horned rams on the Day of Sacrifice, so when he turned them he said: I turn my face to the One who created the heavens ...",

and quotes the shaykh's declaration of its weakness in 'Mishkaat' and claims that what occurs in 'al-Irwaa' contradicts this saying, "He contradicts himself and declares the hadeeth hasan in 'Irwaa' al-Ghaleel' (4/351) ...!"

This is what the liar says, however they are two different ahaadeeth, both in text and isnaad, since the first is about five lines long and is narrated through Abu `Ayyaash from Jaabir, whereas the second is shorter, about two lines long, narrated through 'Abdur Rahmaan ibn Jaabir from his father.

This was a mere glimpse of Saqqaaf's distortions ignorance and false statements. The details and the answer to all the claims of Saqqaaf are given in the book given above, so please refer to that book.

"Woe to you, O ignorant innovators! You have wasted our time in having to follow up your foolishness and deceptions! Has not the time come for you to repent and turn back?"

Did Shaikh Albaani have no Shaikh? – the Lies and Wahem of Limbada

Limbada says:

"He [Albani] was a Wahmi (doubtful) person, He had too much Wahem in his mind. His mind would be boggled"

Reply:

After seeing my answer, any sensible person will know, who is Wahmi and who is not !!

If you ask any Insane or abnormal person that, "Are you abnormal?" He will never give the answer in affirmative. He will say, no! I am not abnormal. In fact, on the contrary, he will call YOU an abnormal! Same is the case with Limbada. He himself is a Wahmi and boggled person, but in his lectures, he will never accept it, but on the contrary, he will only accuse others (Shaikh Albani) of Wahem, due to his ignorance, lack of knowledge, and blind Taqleed.

Limbada then says:

Infact if you go and ask the students of Albany who are the shuyookh of your Albany. Regarding whom some people say 'If I were to stand between Hajrah aswad and Maqaam-e-Ibraheem, and swear that I have not seen anyone like Albani then my oath would not break' This was the word which was said regarding Trimidhi and others But they use it for Albany. I would say to them, then you haven't seen any Muhaddiseen. If you had seen Muhadiseen you would never make such remark because he had no Shuyookh.

Reply:

Limbada says: "People say regarding Albani that, 'If I were to stand between Hajrah aswad and Maqaam-e-Ibraheem, and swear that I have not seen anyone like Albani then my oath

would not break", and said that, "this was the word which was used for Tirmidhi and others, but they use it for Albani".

This is another Wahem of Limbada, These words were said regarding 'Abd al-Rahman bin Mahdi, Ibn Taymiyyah and others. lolx

Then Limbada says:

"I would say to them, that you haven't seen Muhadditheen then, If you had seen Muhadditheen, you would never make such remark".

And I will say to Limbada, that if you had seen Shaikh Nasiruddin Albani, then you would never make such idiotic remark. The people who saw Shaikh Albani, knew him and his knowledge, that's why they said this. But how can Limbada, who never even saw Shaikh Albani and have hardly read any of his books, say that Shaikh Albani was not a Muhaddith? How, by just quoting from his so-called Muqallid scholars, who don't even know Islam totally, can make him conclude what he did?

Infact, Many Hanafi scholars, despite the differences in Fiqh, also admit that Shaikh Albani was a great scholar, having alot of knowledge.

Did Shaikh Albaani have no Shuyookh?

Then Limbada speaks a big lie, which is difficult to be digested, he says that, **"Albani had no Shuyookh".**

To say that, Shaikh Albani had no Shuyookh (Teachers), is something which, I think there can not be any bigger Jahaalat (ignorance) than this.

The first Teacher of Shaikh Albani was his father himself, who was a very famous Hanafi scholar called, "**Alhaaj Nooh Najaati**", and whose student was the famous Shaikh, and Muhaddith "Shu'aib al-Aranoot – The expainer of Musnad Ahmed". He learned from his father, some sciences ('Uloom Al-Ala like Sarf), as well as some books of the Hanafi Fiqh (such as: Mukhtasar Al-Qadouri), and he learned from him the Holy Quran, and completed it under him by the recitation of Hafs.

He also learned under **Shaykh Sa'eed Al-Burhani** the books "Maraqi Al-Falah", and "Shuzoor Al-Zahab" in Nahw, and some books of Balaghah.

He also used to attend the sittings of **Al-'Alamah Muhammad Bahjat Al-'Ataar** [May Allah have mercy on him] with some of the teachers of Al-Majmaa' Al-'Ilmi in Damascus, and among those that used to attend these sittings are: 'Izz Al-Din Al-Tanoukhi [May Allah have mercy on him] where they used to read "Al-Hamasah" by Abu Tammam.

Shaykh Albani [May Allah have mercy on him] met with **Shaykh Muhammad Raghib Al-Tabaakh** [May Allah have mercy on him], where Al-Shaykh Al-Tabaakh showed his admiration with Shaykh Al-Albani and gave him "**Al-Anwaar Al-Ghaliya fee Mukhtasar Al-Athbaat Al-Hanbaliyah**".

Shaikh Albani also learned under **Shaikh Rasheed Raza of Egypt**.

He would also attend the lectures of **Shaykh Tawfeeq al-Barzah**, etc

So once you know this, you would realize how baseless Limbada's claim that: He had no Shyookh, and how far away from reality it is.

It does not even harm the Shaykh if he did not have a large number of Shyookh. How great a number of Scholars had only a few Shyookh, and that did not affect their knowledge. Rather, even among the narrators of hadith you will see among them narrators that did not narrate except from two or three Shaykhs, [and some] even one, and yet this did not stop the Imams from attesting and declaring their Dabt (ability to preserve the knowledge they gained), Hifz (memorization), and Itqaan (precision), and that did not prevent them from listening to them and taking from their knowledge.

From this category is, **Abu 'Umar Ahmad ibn Abdullah ibn Muhammad Al-Lakhmi** who is known as ibn Al-Baghi (died 400 H) from the people of Ashbilia. He was described as the most unique scholar of his time, and the most knowledgeable scholar of his age, he gathered Fiqh, Hadith, and Virtues. He memorized several books of Sunnah, as well as books of Gharib in a good manner, but still he had a very less number of Shuyookh.

Whilst we are on the subject, I think it would not be out of place here to mention a few snippets from Shaykh al Albaanee's life and career to further emphasize his great standing in the field of hadeeth science as well as the respect shown to him by other scholars.

Who doesn't know about the famous Library of Damascus, "**Al-Maktaba Adh-Dhaahiriyyah**". This is the Maktabah, which is known as the great Library of the Qalmi Nuskhahs of Ahadith from all over the world. **Imam Ibn Taymiyyah, Hafidh Ibn Kathir, Hafidh Ibn al-Salah, Hafidh Al-Mizzi, Hafidh Dhahabi** and many other famous Scholars and Muhaditheen have given their books to this Maktabah. And the **Index** of this "**Darul Kutub adh-Dhahiriyyah**"

was prepared by none other than, **Shaikh al-Albani** (rahimahullah).

And Shaikh Albani introduced such precious and marvelous manuscripts that, leave aside awareness, people were not even acquainted with their names. Infact, even the officials were not aware that their Library has those books.

Who prepared this Unique index of the famous Maktabah in the whole world???

The Man, who was not even the expert in this field. Shaikh Albani. Jazaahullahu Ahsan ul-Jaza!

Shaikh Albani used to spend hours and days in this library, studying books of ahadith, so much so that the Shaykh was eventually given his own set of keys due to his frequent and lengthy study there.

Consequently, he gained in-depth knowledge of 1000's of hadeeth manuscripts, something that was attested to years later by **Dr. Muhammad Mustafa Azami** in the introduction to Studies in Early Hadith Literature where he said, '**I wish to express my gratitude to...Shaikh Nasir al-Din al-Albani, who placed his extensive knowledge of rare manuscripts at my disposal.**'

This is the same person, whom Limbada and some Jealous people say that, he had no knowledge of hadith!! But, no matter what they say, truth cannot remain hidden.

The reality of Ijaazah & Did Shaikh Albaani have no Ijaazah?

Let's observe the next Jahaalat of Limbada:
Limbada says:

We have our chain of ahadeeth Alhamdulillah. I studied ahadeeth with Shuyookh who have studied from Shuyookh from Shuyookh and continuous chain upto the muhaddis and the author of the book. My Sanad of Saheeh Al Bukhari, my Sanad of Saheeh Muslim, My Sanad of Trimidhi, Abu Dawud, Ibn Majah Where I got the Ijazah from. We have our Sanad, our chain. You can't study without that chain. Every year when I start my teaching of Saheeh Muslim, which I teach in Darul Uloom. I relate that sanad to the students, that this is my sanad. I'm not a bogus person. I studied from Isaatizah Alhamdulillah I have Ijazat from "Shaikhul Hadeeth" Maulana Zakariyyah Kandhalwi. I studied Bukhari Shareef twice Once with Shaikh Islamul Haqq and secondly again with Shaikh Yunus Muhammad Jonpuri in Sahranpur. And I studied other books of Hadith from so and so Asaatizah. I tell them my chain of Saheeh Muslim. So this is continous chain for which you have to sit infront of the Isaatizah and learn from him. If you were to ask Albany's chain.... he doesn't have a chain, because he never went to Shuyookh to study from them.

Reply:

So, basically All Limbada wants to say here is that, He is a very "knowledgeable person". I am quite astonished at someone who would consider himself a scholar and behave worse than a layman.

Our Salaf use to prefer obscurity over fame, and belittle themselves out of humbleness.

Imam Ahmad – being an Imam in true sense of the word – was approached by a person who had a question, the Imam

didn't know the answer to. So the Imam said: **'Ask someone else'...**
The man said: **'But who shall I ask'?**

The Imam said: **'Ask the scholars!'**, as if he does not even count himself amongst the scholars!

Let us compare ourselves to that generation and drown in shame.

The same could be said about the **ijaza culture**, which is really a fraud they use to pull wool over people's eyes.

Today, anyone can easily attain ijaza in anything, and it does not make him/her a religious authority in any sense of the word.

Most of these Sufis attain their ijazas that way, and then come to the west, boasting about their ijazas to the ignorant crowd, saying: 'I have ijazas in such and such from so and so, so respect my authority!'

You can easily go to Multaqa ahl al-Hadeeth forums, where scholars are giving ijazas in six books of hadeeth to anyone who simply puts his name down on the list, including his kids!

This is all what an Ijaza is. It is just a licence for you to narrate Sahih al-Bukhari, which is already in print all over the world!

This is the reality of ijazas that the Sufis boast about, so dear brothers, do not be fooled by the ijaza fraud.

Limbada claims that he has studied from so-and-so etc. This is another problem we have in the West. There are some people who would only attend a few lessons with Shaikh this or that and then claim: My teachers are from all around the world! Just to establish himself as an authority over the ignorant masses.

So dear brothers, do not fall for such advertising techniques. Such people are just salesmen, selling themselves to you.

Don't buy them, they are fraudsters.

It's so unfortunate that Limbada claims to have Ijazas, but **all these Ijazas still didn't stop him from narrating Fabricated Ahadith among the people.**

Having an Ijaza doesn't make you a scholar, what is important is having the understanding (Fahm) of ahadith, and you don't need any Ijaza for that. There are people who even buy and sell ijazas. There are others who have ijazas in all four madhabs, yet won't know the basics of any of them.

These soofi guys are wowing the crowd by saying "i have ijaza's in the 6 books of hadith all the way to the compilers", even though those books are on the shelf with no chance of being distorted.

Furthermore, only the era of Tadween counts. **As for after that, Sanad is there to preserve the Isnad culture of the Salaf, not as the way Isnads were dealt with by the Salaf.**

If these people really think that Sanad is important after the era of Tadween just the way it was **IN** the era of Tadween, **then why don't they investigate and tell us how many scholars in the chain have been mentioned in the books of Rijaal and whether they are Thiqah by judiciousness AND memorisation or not.**

If Limbada cannot do so, then he should shamefully back away from this "post-era of Tadween" Sanad argument.

Limbada should look at what his own Madhab's **Mufti Husain Kadodia (Hanafi)** says, He says:

"While we dislike Albani, his manhaj and many of his opinions, it is hard to deny his being a muhaddith. A muhaddith does not have to memorize books of hadith, neither does he have to have ijazah in them. The real condition is that he has to be knowledgeable of ahadith. It is based on Urf and according to the urf of these times, he is definitely a muhaddith. "

He (Mufti Husain) then says:

"As for not having ijazah for all these ahadith, it isn't much of a problem. All you have to do is memorize the ahadith from the books and gain mastery on the topic. The Ijazat of today are for Tabarruk. Yes, studying the field under an ustadh is important, as he will guide you, but it doesn't mean that you have to learn every hadith from him, neither do you have to have ijazah for every hadith."

Even for the opposers of Shaikh Albaani, it is hard to accept that he was not a knowledgeable person, or that he was not a Muhaddith!!!
lol

Shaikh Albaani's Ijazahs:

As for Limbada's claim that Shaikh Albani did not have any Ijazah, is also wrong.

Instead, Shaykh al-Albaanee **DOES** have ijaaza from a number of scholars. From amongst the most famous of them is **Shaykh Raaghib Tabbakh** and **Shaykh Bahjatul Baitaar** (through whom his sanad stretches back to Imam Ahmad bin Hanbal, and from Ahmad bin Hanbal to the prophet salallahu alaihi wa sallam.

This does not include his other sanads in various works of other shaykhs.).

These are mentioned in the book 'Hayaat Al-Albaanee' [the Life of Albaanee] by Muhammad ash-Shaibaanee and Shaikh Abu Rumaysah also personally asked one of his students, Shaykh Ali Hasan, who mentioned to him the above names.

Furthermore Shaykh al-Albaanee himself refers to these two as his shaykhs in ijaazaa in his introductions to his 'Mukhtasar al-Uluww' and 'Tahdheer as-Saajid'

So now it is proven that Shaikh Albani does have Ijazas, but even if for argument's sake we agree that he didn't have any Ijaza, even then according to the Hanafi Mufti mentioned above, he still is a Muhaddith.

So, Shaikh Albaani no doubt is a great Muhaddith.

If you accept Limbada's agument, or Kadodia's argument, either way Shaikh Albaani remains a Muhaddith. No one can deny that, except a fool.

Limbada's hypothesis of how Shaikh Albaani became famous

Coming to the next absurd argument of Limbada. He says:

He used to repair watches in Madina Munawwara in a shop and there he developed this desire to learn hadith and he went to Kutub Khana, a Library of Madina Jamia Islamia University and he started looking into books. And there he wrote a small booklet with regards to Zifaaf, Nikah, and then another book, and the book was published and it was widely accepted, and he thought to himself, yaar what use is in repairing watches, this is a nice way, and he starts writing books, and then its widely accepted, and then when he sees that he has become an authority, then he starts making these confusions within the Ummah

Reply:

Limbada says:

"[Albani] used to repair watches in a shop in Madinah"

So what? Truly, there is no limit of Ta'assub, and when the curtain of Ta'assub covers the eyes of a man, then he doesn't even know himself what he is speaking about??

What does the source of sustenance have to do with Tahqeeq??

Alhamdulillah Shaikh Albaani's sustenance was far more halal than the food of the mosque which Limbada was eating, which became a "Masjid-e-Dirar" upon the Ummah during his I'tikaf, where Limbada would nourish himself to unjustly attack Muslims and scholars of the past.

Limbada says:

"He thought to himself, yaar what use is in repairing watches, this is a nice way"

It seems like Limbada knows Ilm ul-Ghayb, and he knows what was going on in the heart of Shaikh Albaani (rahimahullah). Our Aslaaf have taught us that the one who claims that he knows Ghayb is a big Kadhaab (Liar), and Limbada is one of them.

Limbada doesn't know that any person cannot just go in any field he wants. He has to be an expert in order to go in a field. And Limbada himself also agrees that Shaikh Albaani was widely accepted, so If he was a non-expert then how could he get so widely accepted? Shaikh Albaani not only was accepted by the common people, but even the major scholars from all over the world have admired his works. If he was a non-expert than why even the major scholars from different countries, who are absolutely thousand times more knowledgeable than Limbada, refer to the books and works of Shaikh Albaani, and admire him, and consider him Muhadith ul-Asr. Don't those scholars know the credentials of Shaikh Albaani??

Little does Limbada know that, this same **"Watch repairman"** has played the role of a **Teacher**, in the **World's famous Islamic University, "Madinah University"** for three years, to study where is the desire of every seeker of knowledge in the world.

Limbada says that:

"When he sees that he has become an authority, then he starts making these confusions among the Ummah".

This is an assumption of Limbada, just to misguide the public. What confusion has Shaikh Albani spread among the Ummah?

If he is truthful, then let him give proofs. I'm sure he won't have any proof, because this is nothing but a blatant lie that he has spoken. Instead of Shaikh Albaani, Limbada himself is creating a great Fitnaah and Confusions among the public by speaking lies, lies and only lies. He should repent from his fabrications that he is stating due to so much Ta'assub that is present in his mind, or else Allah sees everything, he cannot just enter into paradise by speaking all these lies, and that even against a dead person, the one who has already been judged and reached his destination.

Limbada is just increasing and increasing in his Jahaalah. Just keep reading; soon it will reach to the level, where he will expose himself, from his own words. lol

Difference between Da'eef and Mawdoo'

Proceeding towards some more forgeries of Limbada, he says:

What happens when you do this Zaeef Zaeef, Your mentality becomes such that Zaeef hadith becomes mozu. There is no difference between Zaeef and Mozu. Just like you throw away Mozu you throw away Zaef as well. Thats what your mentality becomes. Mozuu means forged. Now when something is forged we will be the first ones to throw it away in the bin. Our Scholars would write books on Mozoat. Mullah Ali Qari would write books on Mozoat that all these Hadith are Mozu, stay well away from them. He is already throwing Mauzu in the bin. Zaef hadith you cant throw them in the bin. Hadith is Hadith. Its from Rasool (SAW) and the weakness comes from some weakness in the chain and then the hadith becomes Zaef otherwise the hadith is a hadith, its a saying of the Prophet (SAW) and once Shaikh Yunus made this really nice remark. He said that if you look at the whole collection of hadith you will find that one-quarter of the hadith might be rising to the position of Sahih. The 3 quarters will be Zaef because there will be some weakness in the chain. SO you will have to take 3 quarters of hadith into consideration otherwise you will be throwing 3 quarters of the hadith into the dustbin. So, you cant do that, you cant throw 75% of the hadith, this is the line on which Albani took the Muslim Ummah and he messed around, muddled up, confused people.

Reply:

Limbada says: "**Now What happens when you do this, Da'eef, Da'eef, Da'eef- Your mentality becomes such that Da'eef hadith is like Mawdoo**"

This is another lie. Few points here:

1. There is an important category of Hadith that these **half-baked** specialists of Hadith fail to identify - **Da'eef Jiddan or severely weak**. This category has the same Hukm as Mawdu' in which both are automatically rejected, just like Hasan is to Saheeh in which both are principally accepted.

In between these four, is a fifth category, **Da'eef**, or **slightly weak**. The scholars have differed over the scope of its acceptability.

2. Sheikh Albani never said Da'eef is to be treated as Mawdu'. What he said was **if Da'eef has no Shahid that strengthens it**, it is to be rejected on the basis that many scholars rejected weak Hadith and also to close the door of Fitnah upon the Ummah that they do not start narrating weak Hadith without its prerequisites.

Shaikh Albani does consider the opinion of narrating/practising upon weak Hadith with its prerequisites to be a legitimate one, but his personal opinion was that most people of the other opinion fail to implement the prerequisites of weak Hadith, so much so they fall into narrating and practising/believing in severely weak and even fabricated Hadith!

3. We don't need to go far to provide examples of this phenomenon. Limbada, the Sheikhu of Hadith, suffices us in proving our point, that he narrates Hadith willy nilly without any precision or regard for the prerequisites of narrating weak Hadith: You can see the topic "The Deception of Sunniforum Vis-à-vis Taqlīd" in Islamicawakening

forums (onwards; where you can find more analysis on Sheikhul Hadith Limbada's expertise on Hadith)

So it isn't us treating weak Hadith as fabricated Hadith; rather it is the ilk of Limbada who treat it as if it is the most authentically reported narrations from the Prophet, evidenced by their failure to implement any of its Shuroot!

4. So as long as the masses and even so-called academics fail to implement the prerequisites of weak Hadith, the opinion itself becomes weak and should be prevented from being propagated as Shaikh Albani said.

They like to prevent people from falling into desire by prohibiting Taqleed Mutlaq; why not then prevent the people from falling into lying against the Prophet by preventing them from accessing the door of weak Hadith?

Limbada said: **"Weak hadith is still a hadith and a saying of rasulullah.."**

Again Limbada proves himself to be an amateur in the discipline of Hadith. One cannot say with Jazm and conviction that the weak Hadith is from the Prophet; rather it should be narrated with the Seeghah of Tamreed (it has been reported.../ it is said that...). This is precisely because a weak Hadith that has nothing to strengthen it has doubt in whether it actually came from the Prophet or not.

Here is a list of the prerequisites of weak Hadith:

Conditions for weak Hadith - some relate to narrating; some relate to action; some are a combination of both:

- 1. that it does not contradict anything that is stronger than it in its chain or meaning**
- 2. that it does not establish anything new in theology**
- 3. that it is not fabricated or severely weak**
- 4. that it does not establish a new Asl in the Shariah; rather it falls under one of the already pre-established concepts of the Shariah**
- 5. that one does not believe that the Hadith is from the Prophet or that it is Sunnah to practise upon it; rather one believes safety and acts upon it to be certain of discharging the potential ruling of it**
- 6. that one explains the weakness of the Hadith when reporting it**
- 7. that it is not reported in a manner as if it is certain that the Prophet (etc.) said it**
- 8. that one does not propagate the content of that Hadith**

If a person had an ounce of safety for his Deen and fear of lying against the Prophet, he would most definitely implement these Shuroot mentioned by the scholars.

Otherwise, the fear of falling under the threat of the Hadith **"Whosoever lies against me might as well prepare his abode in the Fire"** becomes a more realistic prospect for such people.

Finally, some excellent comments from Shaikh Albani himself on the topic of weak Hadith:

ومن المؤسف أن نرى كثيرا من العلماء فضلا عن العامة متساهلين بهذه الشروط، فهم يعملون بالحديث دون أن يعرفوا صحته من ضعفه، وإذا عرفوا ضعفه لم يعرفوا مقداره. وهل هو يسير أو شديد يمنع العمل به. ثم هم يشبهون العمل به كما لو كان حديثا صحيحا ولذلك كثرت العبادات التي لا تصح بين المسلمين وصرفتهم عن العبادات الصحيحة التي وردت بالأسانيد الثابتة.
(منتهى الأمانى، ص 182)

It is very saddening that we many scholars - never mind laymen - that they are lax about these prerequisites. They practise upon the Hadith without identifying the authentic from the weak, and when they do learn of its weakness they don't ascertain whether it is slight [only], or severe enough to prevent practise upon it. Then they go around propagating its practise as if it was some authentic Hadith. This is why weak acts of worship have become commonplace between Muslims that have turned them away from authentic acts of worship that are narrated with solid chains.

وهذا (الاشتراط) منهم شيء جيد جدا - جزاهم الله خيرا - وإن كان تحقيق ذلك عسيرا جدا... على العلماء فضلا عن غيرهم من العامة ومدعي العلم
(انظر منتهى الأمانى، ص 188 - 189)

The placing of prerequisites was a very good thing - May Allah reward them - even though implementing them is very hard even for scholars never mind other people laymen and claimants of knowledge...

ولذلك فإنني أرى أن القول بالجواز بالشرطين السابقين نظري غير عملي بالنسبة لجماهير الناس، لأنه من أين لهم تمييز الضعيف من الضعيف جدا؟ ومن أين لهم تمييز ما يجوز

العمل به منه فقهيا مما لا يجوز؟
فيرجع الأمر عمليا إلى قول ابن العربي المتقدم: إنه لا يعمل بالحديث الضعيف مطلقا
(منتهى الأمانى، ص 180)

And this is why I opine that the position of permissibility [of practising on weak Hadith] with the previous two conditions is not practical for the overwhelming majority of people, because they simply cannot distinguish between weak and severely weak. Also, how are they supposed to distinguish those which can be practised upon as a point of law and that which cannot be practised upon as such? Therefore, for practicability, the issue comes back to what Ibn 'l-'Arabi said previously that weak Hadith should not be practised upon at all.

أقول: حكم الشيخ الألباني أن من تساهل في الشروط فهو إما غاش للمسلمين وإما جاهل، وهو آثم في كلا الحالين. ونقل أيضا عن الإمام ابن حبان أن الوعيد مترتب على من رأى أنه كذب فقط كما هو ظاهر الحديث، لا من يتيقن كذبه، فكل واحد روى الخبر شاك في صحته داخل في الوعيد. عقب الحافظ ابن حجر قول الإمام ابن حبان هذا بقوله: فكيف بمن عمل به!؟

(انظر منتهى الأمانى، ص 183 - 184)

(Paraphrased by me) Sheikh al-Albani rules that whosoever is lax about the prerequisites of weak Hadith is either one who deceives the Muslims or is an ignorant. In both situations, he is sinful. Sheikh al-Albani reports from Ibn Hibban that the threat [for lying against the Prophet] applies to even the one who thinks it is a lie as is the apparent phrase of the Hadith, not only the one who knows that it is a lie. Therefore, anybody who doubts the authenticity of a Hadith is included in this threat. This is why Hafiz Ibn Hajar commented on this statement of Ibn Hibban by saying, "So what do you think about the one who practises on such a Hadith!?"

Limbada thinks that he is more knowledgeable than Shaikh Albaani, and that's why he is trying to show his knowledge off, by refuting Shaikh Albaani, but in the process, he is only showing his Ignorance, Lack of knowledge, and lies to the public.

Three accusations on Shaikh Albaani by Limbada and their answer

Now, we will observe some of the biggest lies of Limbada throughout the whole clip!! Limbada says:

In fact, moving on I don't know whether I should tell you this or not : Once I was sitting in Madinah Munawarah with the Shaikh. Shaikh Yunusa was there. We were talking, a debate discussion was going on. Shaikh went for Istinja, So I was talking with the Shaikh and the Shaikh was talking about Albani, his reliability on books of Ahadith. Whenever you will quote a hadith they will say Zaef throw it away. SO, the Shaikh said I met some Shuyookh from Jordan where he used to stay later on in his life because he was extradited from Madinah Munawarah. He was kicked out for various reasons. He said niqaab is not compulsory in Hijab and the Arabs, they are very particular about covering the face so they didn't like this. He also said with regards to Gunbad e Khazra, that the grave of Muhammed (SAW) shouldn't be in Masjid. He doesn't know the Prophet's grave wasn't inside the masjid but it was outside. The masjid was extended, otherwise it was outside originally. He said the Prophet's grave shouldn't be in the Masjid but should be taken out and these types of views are coming out in the newspaper and there are some extremists out there who say if we get the ability we will dig the Prophet (SAW) out and bury in Baqiul Ghaqad. There have been these reports in the papers. Where are you? This is what's happening out there my dear brothers.

.....

They say this Gunbad e Khazara We dont need this green dome, take it away and demolish it. This is their remarks in regard to that. He made these remarks. Once it was a normal day, there was some general public standing in front of the qabar of Prophet (SAW) who were paying their respect and paying Salam. Albani passed by and he mocked them. He made funny expressions and told that Umar (RA) would say salaam and would go. What are you doing standing here. Just give Salam and go. So when he made these remarks the days were not of Hajj nor of umrah just normal days, so the people who were giving their Salams, they were originally from Madinah Munawarah, they were the Madini people. They were the elders Shuyookh and they didnt like this. They wouldnt let it go and they wrote a Letter to King Faisal and said: "Dear King is this country governed by you? or by someone else. We feel that someone else is ruling this country. We hear these remarks and how dare you say this. We have seen our forefathers, they have love for Prophet (SAW), they would stand over here, pay their respects, give their Salam and they would cry over here on the grave of the Prophet (SAW) and now you say this is Biddat this is wrong and we should just say Salam and move on?" And when this came across King Faisal he immediately gave orders for the extradition of Albani and he wasnt allowed to come back to Saudi.

Limbada says: Shaikh Albaani was extradited from Madinah due to three reasons.

The reasons, Limbada mentioned are:

- 1. He said that Niqaab is not compulsory.**

2. He said that the grave of the prophet should not be in the Masjid.

3. The third reason is, he used to mock the people standing besides the grave of the prophet, so the people wrote a letter to King Faisal, and he extradited him.

Let's observe each of the reasons in detail...

First Reason:

According to Limbada, one of the reasons, why Shaikh Albaani was extradited from Madeenah is because he held the view that Niqaab is not obligatory on Hijaab.

This is completely incorrect, and it was absolutely not the reason for Shaikh Albaani's extradition. Shaikh Albaani did not say that the Women should not wear the Niqaab; rather all he said was that, it is not **compulsory** to wear the niqaab, but Mustahab.

In fact, the women in his family still covered their faces; it was just that, he did not consider it compulsory.

Secondly, there have been differences among the scholars, and even among the Sahabah, on the issue of Niqaab. The issue which is subject to a huge difference of opinion among the scholars cannot be the reason for the extradition of Shaikh Albaani.

There is no proof whatsoever, for the fabrication of Limbada.

Second Reason:

The Second reason, Limbada mentioned was: **Shaikh Albaani said that the grave of the prophet (peace be upon him) should not be in the Masjid, it should be taken out**

Another slander, Shaikh Albani knew very well that the grave was not in the mosque; rather it was in the house of `A'ishah, over which the mosque was later on extended.

Here is what Shaikh Albani himself wrote on the topic:

Quote: "Thus Today the grave of the Prophet [peace be upon him] is seen in the Mosque of the Prophet, but it was not so during the period of the Sahabah. Because when the Prophet [peace be upon him] passed away, the companions buried him in the apartment which was next to the Mosque. There was a wall between the Apartment and the Mosque. There was a door in it which used to open in the Mosque. The Prophet [peace be upon him] used to enter into the Mosque from this door. This was the actual condition of the incidence which is agreed upon and famous among the Scholars.

The wisdom of the Sahabah behind burying the Prophet [peace be upon him] in the Apartment of the Aisha [radiallah anha] was that so no one could make the grave of the Prophet [peace be upon him] a place of prostration. The detail has been passed in the hadeeth of Aisha.

But after the Noble Companions, something happened which was not even in their minds. The Umwi Caliph Waleed bin Abdul Malik in 88 H, to expand the Mosque, ordered for the breakdown of the mosque and to add the Apartments of the Wives in the Mosque, and the Apartment of Aisha [radiallah anha] was also added in the Mosque, like this the Grave of the Prophet was added into the Mosque. During this incidence, no one among the companions was

alive at that time in Madinah. The people who claim that some of the companions were alive, is their doubt. Allamah Haafidh Muhammad bin Abdul Haadi says in Al-Saarim Al-Munki [36, 137] that:

“Apartment of the Prophet [peace be upon him] was added in the Mosque during the period of the Caliphate of Waleed bin Abdul Malik, All the companions of Madinah had passed away at that time. The last companion who passed away in Madinah was Jaabir bin Abdullah, who died in 55 H, while Waleed bin Abdul Malik became Caliph in 86 H, and died in 96 H. Therefore the incidence of the new expansion of the Mosque and the addition of the Apartment in it, occurred between 86 and 96 Hijri.”

..... From the above mentioned details, it becomes clear that the mistake of adding the grave of the Prophet [peace be upon him] in the Mosque was done by Waleed bin Abdul Malik, and no one from the companions was alive at that time.

Moreover, this action was totally against the purpose of the Sahabah which they had intended while burying the Prophet in the Apartment.

After knowing this fact, it is not permissible for any Muslim to take this incidence as a proof which happened after the Noble Companions, because this changing is totally opposite to the authentic ahadeeth and the understanding of the Companions and Aimmah Karaam. Moreover, this is also against the practice of the Khulafa Raashideen, Umar and Uthmaan [radiallah anhum]. When they expanded the Mosque of the Prophet [peace be upon him], they did not add the Grave of the Prophet in it, that's why we say with exactitude that Waleed bin Abdul Malik did wrong by adding the grave of the Prophet in the Mosque. May Allah forgive his mistake. If he really wanted to expand the Mosque, then he could have done it

from other directions apart from the Apartment, as was done by Umar [radiallah anhu]. In fact he [Umar] had announced clearly, that the expansion cannot be done towards the Apartment of the Prophet. Because by breaking it down and adding it into the Mosque necessitates the adversity from which the Prophet has told us to abstain in the ahadeeth.

When the people added the grave of the Prophet into the Mosque while going against the Khulafa Raashideen, even they had taken some precautions under consideration, so that the least opposition (from the sunnah) is done.

Therefore, Imam Nawawi writes in Sharh Muslim (14/5) that: **“Due to the increase of the Population of Muslims in Madinah, when the Sahabah and Tabi’een felt the need of expanding the Prophet’s Mosque, and they expanded so that the Apartments of the Mothers of Believers including the Apartment of Aisha [radiallah anha] which is the place where The Messenger of Allah [peace be upon him] and Sahibayn are buried, were also added in the Mosque of the Prophet, thus they built a long wall around the grave so that the grave does not get apparent in the Mosque of the Prophet so that the people may not perform Salaah towards it and something may go wrong, then two walls were built in the North of the Grave in a lateral position, and they both were joined together so that no one could even receive the grave of the Prophet [peace be upon him].”**

This detail is also narrated from Imam Qurtubi, Haafidh Ibn Rajab has mentioned it in al-Fath. [Kawakib al-Darari 1/91/65]

Note: The addition of Sahaabah above, is a mistake of Imaam Nawawi, which Shaikh Albaani has explained in the same book.

(Shaikh Further said)

Shaikhul Islaam Ibn Taymiyyah says in Al-Jawab al-Bahir (9/2) that:
“When the Apartment of Aisha [radiallah anha] was added in the grave of the Prophet, its door was closed, and another wall was built around it, so that the Hijrah could get preserved from becoming a Dargah or Idol”

This issue is very regretful that the high Quba (dome) above the Prophet’s grave which is called Gumbad-e-Hazra, is existing for centuries and the grave is also surrounded with elegant and sumptuous cover, but all this is disliked by the Saahib e Qabr, and is totally against his command. It is true and I accept that the Grave of the Prophet [peace be upon him] is constantly guarded by the soldiers and the Police does not let anyone do any kind of action which is against the Shar’eeah. The Government of Saudia is really thankful for this system, but this is not enough. I had written regarding this issue in my book “Ahkaam al-Janaaiz” that:

“It is necessary that the Mosque of the Prophet [peace be upon him] should be reshaped in its old position, meaning a long wall should be built between the Masjid Nabwi and the Grave of the Prophet from the Northern and Southern direction, which would separate the Mosque from the Grave so that the one entering in the Mosque of the Prophet does not see any Khilaf Shar’a thing, which is not liked by its residant i.e Prophet. I think that if the Government of Saudia really intends to advocate Tawheed then it is necessary for them to act upon my suggestion. I hope that Allah will put this suggestion into practice through the Government of Saudia. Who else can be more responsible and deserver of this?” End Quote

[Taking Graves as Mosques by Shaikh Albaani: Pg 72-76]

Where does Shaikh Albaani, at any point, seem to claim that the grave of the Prophet should be taken out in this whole passage?? In

fact the issue is totally opposite. Shaikh Albaani is only demanding for the Mosque to be reshaped and to build a wall around the grave, not that the Grave should be digged out and buried somewhere else. This proves that Limbada is a big Kazzaab!!

Third Reason:

The third reason he mentioned is that, he used to mock the people standing beside the grave of the prophet, so the people wrote a letter to King Faisal, and he extradited him.

This is where this Dajjaal, arch liar, Limbada gets exposed!!

Limbada says that the people of Madina wrote to **King Faisal** complaining about Al-Albani.

Although his lecture is filled with forgeries and lies, but this is propably the biggest lie he has spoken in this whole lecture.

King Faisal was assassinated in 1975 and Shaikh Albaani was extradited way after that!!

If Limbada can't get such basic facts right, how can someone trust him with their deen?

This whole story is fabricated by Limbada himself. Let him drown in shame for that!!

If a person still speaks in favor of this Limbada, after getting to know his blatant lie, then that person can not be considered Normal!!

Actual Reason for the Extradition of Shaikh Albaani [rahimahullah]

In this part of the series we will observe the real reason for the extradition of Shaikh Albaani from Madeenah, apart from the lies and deception of Limbada which he has spread among the public!!

In their biographies of Shaikh al-Albaani, the two Shaikhs, Eed Abbaasi and Ali Khashaan said, 'Due to that continued effort and the *tawfiq* that Allaah, the Most High, gave him, many beneficial works [authored by the Shaikh] in the fields of *hadith*, *fiqh*, creed and others came to light which show the people of knowledge and excellence what Allaah had bestowed upon him from correct understanding, abundant knowledge, exceptional expertise in the field of *hadith* and its sciences and narrators, along with a sound knowledge-based methodology making the Book and the *Sunnah* the judge and scale for everything, taking guidance from the understanding of the Pious Predecessors and their way in understanding and deriving rulings.

That [same] methodology which many researchers and verifiers from the people of knowledge [before him] tread upon, especially the Shaikh of Islaam Ibn Taymiyyah, his students, and whoever followed them in that.

All of this made the Shaikh a distinguished and renowned authority that the people of knowledge would refer back to. People supervising institutes of knowledge appreciated his worth, something which made those in charge of the Islamic University in Medinah al-Munawwarah when it was established—and at the head of them the Shaikh, the *Allaamah*, Muhammad ibn Ibrahim Aali-Shaikh, the Principal of the Islamic University and the Mufti of the Kingdom of Saudi Arabia at that time—choose Shaikh al-Albaani to take up the teaching of *hadith* and its sciences, during which he was an example of earnestness and hard work, to the extent that he would sit with the students on the sand during the breaks between lectures and some teachers would pass by him while he was sitting

on the sand and would say, “This is the real lesson—not the one you just came of it or the one you will go back to [inside].”

The Shaikh would do that whereas the other teachers would head to the staff room and have some dates or tea and coffee, and this is from the Grace of Allaah which He gives to whoever He pleases.

And maybe this habit of his and his sincerity was something which led some people to become jealous of him, amongst whom were some of the people of knowledge, due to the affection and love the students had for him and how they would present themselves to him at the university and outside it during the trips which the university would supervise.

The Shaikh’s relationship with the students was that of friend with a friend, without formality, and not like [the relationship] between a teacher and his student, for he wiped out formality which would [normally] prolong matters and replaced it with trust and brotherhood.

He said, **“In my car I would take with me whichever students I happened to meet on the way to the university and also back to Medinah. So at all times, my car would be full of them, going and coming.”**

The desire of the students to be with the Shaikh and their love for him and the fact that they felt as though there was no difference between them and their teacher reached such an extent that one day after having given his lectures the Shaikh went to the [university's] administration and left his car outside the building and entered. Then it so happened that *Ustaadh* Muhammad ibn Abdul-Wahhaab al-Bannaa wanted to go to the city, so he came out [of the building] with Shaikh Al-Albaani heading to Shaikh Al-Albaani’s car so that he could take him with him—only to find that Shaikh al-Albaani’s car

was [already] full of students! So when the students saw Shaikh al-Bannaa, one of them was compelled to get out for him, and this is how it was.

And when he would enter the university in the morning you would hardly be able to see his car due to the multitude of students gathered around it, giving the Shaikh *salaam*, asking him questions and benefitting from him.

The Plans of the Malicious and Spiteful Ones

All of these things which we just mentioned when put together stirred up those teachers at the university who were malicious and spiteful, so they plotted against him and reported him to the university administration fabricating false accusations against him, bearing false witness against him and slander, conspiring and machinating against him. And they forgot Allaah, the Most High, and the [fact that all will have to] stand before Him, on the Day when nothing will be hidden from Him, the Most High.

So the administration terminated his contract.

The Shaikh bore the accusations and slander against him, saying, **“Sufficient for us is Allaah, and He is the Best Disposer of affairs,”** and Allaah wills and chooses, and none can repel His Will, the One free and far removed from all defects.

So the Shaikh was satisfied with Allaah’s Decree with a believing and truthful soul, in fact he was happy because Allaah had blessed him to be able to understand complex issues and Islamic problems such that he returned [to Syria] with an even greater fervour to research and investigate those things which would be of benefit to the

Muslims in many different fields of knowledge from the pure *Sharee'ah*, which he had been kept away from while he had to teach at the university.

[When all of this happened] Shaikh Abdul-Aziz ibn Baaz said some important words to Shaikh al-Albaani, consoling him, he said, **"Wherever you are, you will fulfil the obligatory duties of calling to Allaah, there is no difference to you [whether you are here or there]."** And that is because he knew of the strength of Shaikh al-Albaani's faith in Allaah, the Most Great, his vast knowledge and his patience in the face of calamities.

And maybe this explains why Shaikh al-Albaani would so often repeat the supplication of Abu Bakr as-Siddeeq, may Allaah be pleased with him, **"O Allaah! Do not hold me to account for what they say, and make me better than what they think, and forgive me concerning those things they do not know about."**

Taken From: *Al-Imaam al-Albaani, Hayaatuhu, Da'watuhu, Juhooduhoo fee Khidmatis-Sunnah*, of Muhammad Bayyoomi, pp. 115-117.

<http://shaikhalbaani.wordpress.com/2011/04/14/shaikh-al-albaanis-life-questions-and-answers-12/>

And Shaikh al-Albaani, rahimahullaah, also said:

"...And I remember an event that occurred very well, the teacher of *usool*, i.e., *usool al-fiqh*, quoted the *hadith* of Mu'aadh ibn Jabal, **"O Muaadh! With what will you judge ..."** he brought this *hadith* to the students using it as a proof for *qiyaas*, this occurred in the lesson of our brother Abdur-Rahmaan Abdul-Khaaliq, he was in the third year, so he said to him, **"O teacher, is this *hadith* authentic?"** He replied, **"Yes."** He said, **"We heard Shaikh al-Albaani say that it is**

a munkar hadith." I do not know what his answer was but he was not pleased with what this student had said.

After a few days this Shaikh, the teacher of *usoolal-fiqh*, came to my house and said to me, **"It has reached me that you say that this hadithis munkar [i.e., not authentic]?"** I replied, **"Yes."** He said, **"Have you written anything about this hadith?"** I said, **"Yes, in 'Silsilah al-Ahadith ad-Da'eefah,' in the second volume,"** and it had not been printed in those days. He said, **"Can I have a look at it?"** So I showed it to him, and [in it] I had mentioned all of its paths of narration and had clarified its baseless defects.

Then lo and behold in another lesson [of his] he reconfirmed [what he had first said] to the students that the *hadith* was authentic and that Shaikh al-Albaani himself had brought different paths of narration for it which strengthened it—whereas those paths of narration did nothing except add invalidity to invalidity.

So situations like this, and this very uncommon display at the university where the students would gather around me stirred up the wrath of the teachers so they wrote directly to the Mufti, and Allaah knows best, or to the King, and made it seem to them that I was setting up a faction or group and that it was feared that I might do something.

The third year ended and so I returned to Damascus to spend the summer vacation there. In those days Shaikh Ibn Baaz, may Allaah reward him with good, was the Assistant Principal. A week or two before I returned to Medinah he wrote to me, and I remember very well that one of my children, Abdul-Lateef, had to compete one of his courses so I sent him ahead of me so that he could take his exam. And he was then shocked by the letter from Shaikh Ibn Baaz which stated that he [i.e., Ibn Baaz] had

received a letter from the Mufti that there was no need to renew the contract with Shaikh al-Albaani this year.

For this reason my connection with the university ended, and Shaikh Ibn Baaz, may Allaah reward with him good, wrote a good word to me, saying, **"The likes of you, whichever situation he is in, will fulfil what is obligatory upon him."**

In summary, I was requested to teach there, it seems as though this was because they were not strictly applying the rules of universities and because they needed a person whose knowledge and creed they could trust at one and the same time. So for this [reason] and that, they appointed me to teach ..."

Taken from: *Al-Imaam al-Albaani, Hayaatuhu, Da'watuhu, Juhooduhoo fee Khidmatis-Sunnah*, of Muhammad Bayyoomi, pp. 30-33.

<http://shaikhalbaani.wordpress.com/2011/04/12/shaikh-al-albaanis-life-questions-and-answers-11/>

This again proves that Limbada is a Kadhaab, Matrook, and Munkar personality. People should be warned to stay away from him.

Unfound and Edited Words of "Stupid Idiot" Limbada:

I used the words **"Stupid Idiot"** because this is one of the phrases which was edited from the original clip to deceive the public.

In the following link you'll find the Limbada's verdict on Shaikh Albani as a *"stupid idiot"* at 4:58 which is not present at 13:20 in the Hanafi Fiqh Channel video:

http://www.youtube.com/watch?feature=player_embedded&v=7JH2F0ohuA

hmmm.. So they are trying to hide the malicious personality of their so-called Shaikh ul-Hadeeth, lolxx. [Shame on them]

Also, the video in the first post was taken down (17:12 long) and replaced with another video (16:36 long) which I posted in the introduction to this series. There was a surreptitious edition at 15:36 in the latest clip, which is found in this video

[http://www.youtube.com/watch?feature=player_embedded&v=7JH2F0ohuA] at 7:15:

Where Limbada says:

So when [Albani] was in the Jordan area, that Sheikh in Madinah told me that many a time one of the Shuyookh from Jordan said to me that [when] there would some Fitnah somewhere [in Jordan], so the Ulama would go and give some lecture to cool it down. After a few days, Albani would appear and he would bring that Fitnah back. There would be Irtidad [because of this, and] people would be turning [apostates]! [Albani] would go there and recreate [the Fitnah that] was happening before. [The Sheikh says] this created a doubt in our minds in regards to [Albani's] identity and what type of a person he is.

Reply:

Apostasy? Another slander. Shame on you, Abu Nauman.

Let's talk about apostasy, Abu Nauman. Do you know you dear **Nuh Ha Mim Keller**, whom you love to quote in your Taqleed lectures?

Read a bit on his **sex scandals** over at his brothel in Jordan, which has resulted in many many new converts become **apostates**:

[http://www.blogistan.co.uk/blog/mt.php/2009/04/30/the need for constructive discussion on tariqa problems](http://www.blogistan.co.uk/blog/mt.php/2009/04/30/the_need_for_constructive_discussion_on_tariqa_problems)

A Jordanian brother in America has personally related to Brother Harris Hamman (A Brother in Islamic awakening Forum) and verified these happenings.

It is not surprising therefore that the filth Limbada accuses Sheikh Albani of, actually is a good representation of his own "**Sunni fraternity**". Not too long ago, we had his dear Keller auctioning his **underwear**:

<http://forums.islamicawakening.com/f15/nuh-keller-auctions-used-items-for-baraka-25148/>

<http://www.islamicaweb.com/forums/topic/28062-nuh-keller-has-narcissistic-personality-disorderhis-mureeds-are-lunatics/>

Even if what he says is right about Shaikh Albani, Limbada conveniently paints all those who defend Shaikh Albani with the same brush. Well, how about we paint all the Deobandis with the same filthy brush that has soiled the forehead and heart of Nuh Ha Mim Keller? Would Limbada like that?

Well of course he would like that, since we would be giving away our good deeds over to him. Too bad that we won't, and that it is actually Limbada who is perpetrating this. If he doesn't want to fear Allah, that's fine. **We'll make sure he gets a few dozen trays of dates and chocolates soon.**

Limbada's Conclusion

Limbada while Concluding the Lecture said:

So, when you think carefully, you study the works of the Ullemah, who worked around that person then you realize what type of a person he is and this is why I will say be very careful. People sometimes say we blindfoldedly follow the mazhab and I would answer them that we are not blindfolded, you are blindfolded. You are blindfoldly following Albani. Leave him and come to the Mazhab. You will see everything is open over here. Our mazhab is very clear, you need to study. Open your mind, study the mazhab, see the Dalail and Alhumdulillah we are not stupid, we are not blind, we can see everything. We know the Dalail we know the daleel Daleel is there but Alhumdillilah we study and tell you follow the way the Mazhab. This is better for you. May Allah Pak give you the Taufeeq to understand.

Reply:

Limbada makes this funny claim that:

"People sometimes say we blindfoldedly follow the mazhab and I would answer them that we are not blindfolded, you are blindfolded."

This is like a blind person saying that I can see everything, but the other person having eyes cannot see anything!! lol

Limbada blindly follows his Weak Imam, Abu Hanifah. In fact not only that, but In the Madhab of Limbada, even if a verse of Quraan or

hadeeth of the Prophet goes against their Imam, then they say that we will reject the verse and follow the saying of Imam.

See the following Proofs:

إن كل آية تخالف قول أصحابنا فأنها تحمل على النسخ أو على الترجيح والأولى ان تحمل على التأويل من جهة التوفيق- (اصول الكرخى ص ٨).

Verily every verse which will go against the saying of our Companions (Fuqaha), will either be interpreted as being Mansookh or on preference, and it is better that this verse will be given Ta'weel, so that accordance is done.

Similarly he writes:

ان كل خبر يجيء بخلاف قول أصحابنا فانه يحمل على النسخ أو على أنه معارض بمثله ((اصول الكرخى ص ٢٩))

Verily, every hadeeth which goes against the saying of our Companions (Fuqaha), will be interpreted as being Mansookh, or that this hadeeth is contradictory to another similar hadeeth.

Astaghfirullah!! This is Taqleed!! And still he dares to say that we are not blind folders. Is this not a clear blindness?? This is the same belief as the Kuffaar had. The Polytheists of Quraysh used to say to the Prophet [peace be upon him] to Abrogate whatever in the Quraan is against their Aqeedah (or erase it) and they said only then we will embrace you and believe in you. [We seek refuge of Allah from such Tahreef]

Who else can be a bigger Blind than this person?? Even a blind in reality would not be as blind as Limbada and his Muqallids are.

Limbada says:

"You are blindfoldly following Albani. Leave him and come to the Mazhab."

This is another lie. No one follows Shaikh Albaani blindly. In fact it is Limbada who follows his Imam blindly. Limbada's Imam is Abu Hanifah, while our Imam is not Shaikh Albaani, but Rasulullah [sallallahu alaihi wasallam], Shaikh Albaani is just an advocate of our Imam. So Limbada is trying to say that we should leave the Madhab of Rasulullah and follow his deviated Madhab. How can we leave the Haqq and follow the Baatil??

Limbada says:

"Our mazhab is very clear, you need to study. Open your mind, study the mazhab, see the Dalail and Alhumdulillah we are not stupid, we are not blind, we can see everything. We know the Dalail we know the daleel. Daleel is there but Alhumdillilah we study and tell you follow the way the Mazhab. This is better for you."

Telling people to see your Dalaail, is truly an oxymoron, because a Madhab whose fundamental is based on "not knowing the Daleel" then how can someone know the daleel and come to your Madhab???

What dalaail should we look for, when your own daleel is only limited to your Imam?!!

Mufti Rashid Ahmad Al-Ludhiyanvi (Limbada's Fore Father) said in this topic:

“With this our fatwa and action will remain on the saying of Imam (rahimahullah Ta’ala), because we are Muqalid of Imam (rahimahullah Ta’ala) **and for the Muqalid the saying of (his) Imam is Hujjah and not the four Adilah (proofs)**, and taking a proof (istidlal) with them (four Adilah: Quran, Hadith, Ijma, Qias) is the Wazifah (action) of the Mujtahid” (“Irshad ul Qari ila Sahih ul Bukhari” p 412)

In the same book p 288, Ludhiyanvi said: “People of innovation leave Hanafi Fiqh doing Istidlal with Quran and Hadith, and to consulate earths we use this methodology (doing istidlal with Quran and Hadith), **else for the Muqalid only the saying of (his) Imam is Hujjah**”

In his “Ahsanul Fatawa” v 3 p 50, he added: “We have written this detailed explanation Tabaru’an, else turning to the Hadith is not the action (Wazifah) of the Muqalid”

Qadhi Zahid Al-Husayni Deobandi said in introduction of the book “Wafa Imam Abu Hanifah” of Abdul Qayum Haqqani”:

“While for the Muqallid the final proof is the saying of the Mujtahid as said in “Muthalam uth-Thubut”: “As for the Muqalid, his base is the saying of the Mujtahid””

Mufti Taqi Usmani says in ‘Taqleed Ki Share’e Haisiyyat’:

“For a muqallid, his imam’s fatwa is sufficient. He has no need of looking into Quraan and Sunnah for daleel (evidence). Having said that, if there occurs an issue whereby the muqallid finds a hadith which goes against the ruling and opinion of his imam, its necessary for him to have faith that he has not understood the hadith. **If he**

leaves the ruling of his imam and takes the hadith of the messenger then he will go astray."

So what are the dalaail to which Limbada is calling us!????!! When he himself cannot say anything going out of the saying of his Imam!! What daleel can we learn from the Muqallideen whose aqeedah says that if you follow the daleel you will go astray, na'uzubillah!

Limbada is just a Joker!!!

Limbada has no case against the integrity of Shaikh Albani and had in the process cast aspersions on his own credibility. He is an embarrassment to all moderates associated with him. As for the fanatics, they feel no shame.

I pray to Allah that May he give some understanding to Limbada, and may he give him the Tawfeeq to repent from his Lies, Fabrications, and Accusations which he intentionally or unintentionally spoke on the man of Sunnah, The Imam, The Mujtahid, The Faqeeh, The Muhaddith, The Allamaah, Muhammad Naasir ud-Deen Al-Albaani [may Allah have mercy upon him and grant him the highest rank in Jannah]

"Woe to you, O ignorant innovators! You have wasted our time in having to follow up your foolishness and deceptions! Has not the time come for you to repent and turn back?"

May Allah bless our Prophet Muhammad, His Messenger and slave, and his family and companions, and all those who follow his way after him.

And we ask Allaah that he guide us to the truth, and make us firm in following the footsteps of our righteous predecessors.

Resources:

Most of the answers in this series are taken directly from forums.islamicawakening.com. May Allah rewards the Brothers there, for doing this great job. Ameen

Some of the answers are taken from Other Sources, with my own paraphrases!!

Special Thanks to Brother Ahmed Shumayal, for writing this lecture down in written form! May Allah reward him. Ameen

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